FOR
ENGLISH MEDIUM SCHOOLS

ENGLISH READER

CLASS VIII
PART ONE

published by:
MAKTABAEQABIL
12.URDU BAZAR LAHORE
FOR
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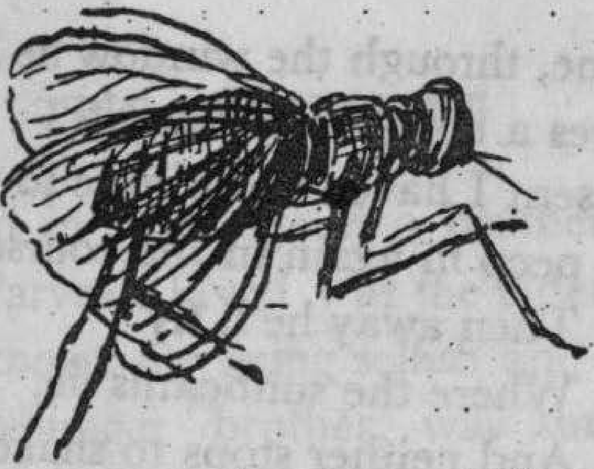


MR. FLY

What a sharp little fellow is Mister Fly!
He goes where he pleases, low or high,
And can walk just as well with his feet to the sky
As I can on the floor.
At the window he comes
With a buzz and a roar,
And o'er the smooth glass
Can easily pass
Or through the keyhole of the door.

He eats the sugar and goes away,
Nor ever once asks what there is to pay;
And sometimes he crosses the teapot's steam,
And comes and plunges his head in the cream;
Then on the edge of the jug he stands,
And cleans his wings with his feet and hands.

This done, through the window he hurries away,
And gives a buzz, as if to say,
"At present I haven't a minute to stay,
But I'll peep in again in the course of the day."
Then away he'll fly
Where the sunbeams lie,
And neither stops to shake hands,
Nor bids one good-bye.
Such a strange little fellow is Mister Fly,
Who goes where he pleases, low or high,
And can walk on the ceiling
Without ever feeling
A fear of tumbling down "sky high!"

(*Thomas Mill*

TWO BROTHERS

There lived in a village two brothers named Javed and Parvez. Javed was the elder brother, and he was known for being selfish and cunning. Parvez, the younger brother, was simple and straightforward. Their mother died when they were quite young, and then their father died also, leaving them orphans. Whatever little property their father had left was now to be divided between the two brothers. They found only a cow, a date-palm tree and a quilt, and of course, the cow was the most important of the three.

Javed thought of a plan whereby he could trick Parvez out of his rightful share of the goods. He went to Parvez and said:

"We should divide everything equally. We cannot cut the cow into two, so we will work it out this way. You can have the front end of the cow, which is the better part. I shall take the back."

Parvez was pleased with what he thought was the generosity of his elder brother, so he agreed immediately. But it did not work out quite as he expected. He had to feed the cow, while Javed got all the milk. Parvez became poorer and thinner while Javed became richer and stronger since he was both selling the milk and taking some of it. But Javed kept on praising Parvez which encouraged him to feed the cow with more grass, which in turn made it give more milk.

This might have gone on for long, but it so happened that an old man passed that way. He was puzzled by what he saw; so he asked Parvez about it. Parvez explained the situation and the old man became angry.

"Do you mean to say that Javed gives you no milk to drink at all?" he asked.

"Oh no!" said Parvez "Javed gets all the milk; so he does what he likes with it. He never gives me a drop of it."

"You are a simpleton, Parvez. Your brother has tricked you so that you have to do all the hard work while he gets all the profit. But I have a plan which should set everything right."

He put his lips close to Parvez's ear and whispered something to him. Parvez nodded his head in agreement, and the old man went away.

The next day Javed came to milk the cow, and he found Parvez waiting there. As soon as he sat down with his milking pail, Parvez hit the cow on the head with a stick. The cow began to jump, and Javed found it impossible to milk it.

"What on earth are you doing?" he shouted out to Parvez, "Can't you see that by hitting the cow you are preventing me from milking it?"

Parvez replied, "The front end belongs to me; so I shall do whatever I please with it. You do what you like with the back."

Javed was angry for a moment, but he soon understood that Parvez had been made aware of his position by someone wiser than himself. He also realised that it would be silly to continue with the plan, now that Parvez had understood him.

"All right!" he said, "Stop beating the cow and I shall give you half of the milk".

He thought that would appease Parvez; so he was surprised when Parvez said, "No. You must also help me to cut half of the grass."

Javed was forced to agree. But he was still actively thinking how he could cheat his younger brother. There was still the date-palm tree to be shared, so he told Parvez:

"We can't cut it into two halves, because that will kill it. I do not want you to think that I am trying to cheat you, so you can take your own choice of the upper or lower half of the tree."

Parvez thought for a moment. He could not see how his brother could cheat him out of anything valuable, so he chose the bottom half.

Once more, he found himself with the wrong end. He had to water the tree and tend its roots, while Javed took the juice out of the upper half of the tree. He made cuts in the trunk of the tree quite high up, so that he collected all the juice which flowed out of it and none reached down as far as Parvez's part. And Javed refused to give any of the juice to Parvez. He made various eatables out of the date-palm juice, and grew plump and rich, while poor Parvez carried buckets of water up and down all day. One day, the same old man came by, and saw what Parvez was doing.

"You are being silly once again," he told Parvez. "Your brother is cheating you."

"I know," said Parvez, "But what can I do? I chose this part of the tree and now I have to water it regularly without getting anything in return."

"That is because you are not using your brains," said the old man. "Now listen to me...", and he whispered something to Parvez before passing on.

In the evening, Javed walked up to the tree to collect his juice. He saw Parvez standing there with a big axe, about to strike at the roots of the tree.

"What on earth are you doing?" he asked in alarm.

"This is my part of the tree, so I shall do what I like with it," replied Parvez.

Javed understood at once. He agreed to share the juice with Parvez and to help him water the tree.

Winter came round, and brought cold weather. Javed went to Parvez and said, "The quilt is a small one, so we had better not cut it in half. You can have it in the day-time, so that you can admire the design on it. I'll have it at night."

Parvez thought his brother was being really generous by letting him have the quilt in the daytime. For a while he was very pleased, laying it out and tracing out the colourful design which it had with his finger, then folding it up and putting it away again. But the sun was so hot in the daytime that there was no point in trying to use it as a covering.

At night, the selfish Javed would take all of it and leave his younger brother shivering in the cold. This might have gone on for a long time, but the old man came to visit him once more, and he saw what was happening. He whispered another plan to Parvez and then went back to his village.

Next evening, when Javed came to claim the quilt from Parvez he found it soaking wet.

"What have you been doing with this?" he asked.

"It is my quilt during daytime, so I can do what I like with it," retorted Parvez.

Javed realised that it would be useless to continue with his deception, so he agreed to share everything equally with his brother, and did not try to cheat him ever again.

EXERCISES

A—Understanding

1. In what way did Javed cheat Parvez over the possession of the cow?
2. Why do you think Parvez chose the lower half of the tree?
3. Why do you think the old man was always

ready to help Parvez?

4. What do you think is the moral of the story?
5. Do you have any sympathy for Javed?

B—Composition

Relate in about 150 words any other funny story you have read or heard.

C—Grammar

In the foregoing lessons we have seen that the plurals of most of the nouns in English are formed by adding an 's' or an 'es' to the singular. Some nouns, however, become plural in different ways, such as the following:—

Singular	*Plural*
Ox	Oxen
Child	Children
Formula	Formulae
Larva	Larvae
Nucleus	Nuclei
Man	Men
Woman	Women
Goose	Geese

(but, remember, the plural of 'mongoose' is 'mongooses', not 'mongeese').

Some nouns do not change at all:

Singular	*Plural*
Deer	Deer
Fish	Fish (but you can also say 'fishes')
Sheep	Sheep
Aircraft	Aircraft

And here are some difficult ones:

Singular	*Plural*
Radius	Radii
Focus	Foci
Bacillus	Bacilli
Phenomenon	Phenomena
Stratum	Strata

2. Use the following in sentences in their *plural* forms:
   Focus, fish, child.
3. Use the following in sentences in their *singular* forms:
   Radii, sheep, geese.

MARCONI—THE WIZARD OF SCIENCE

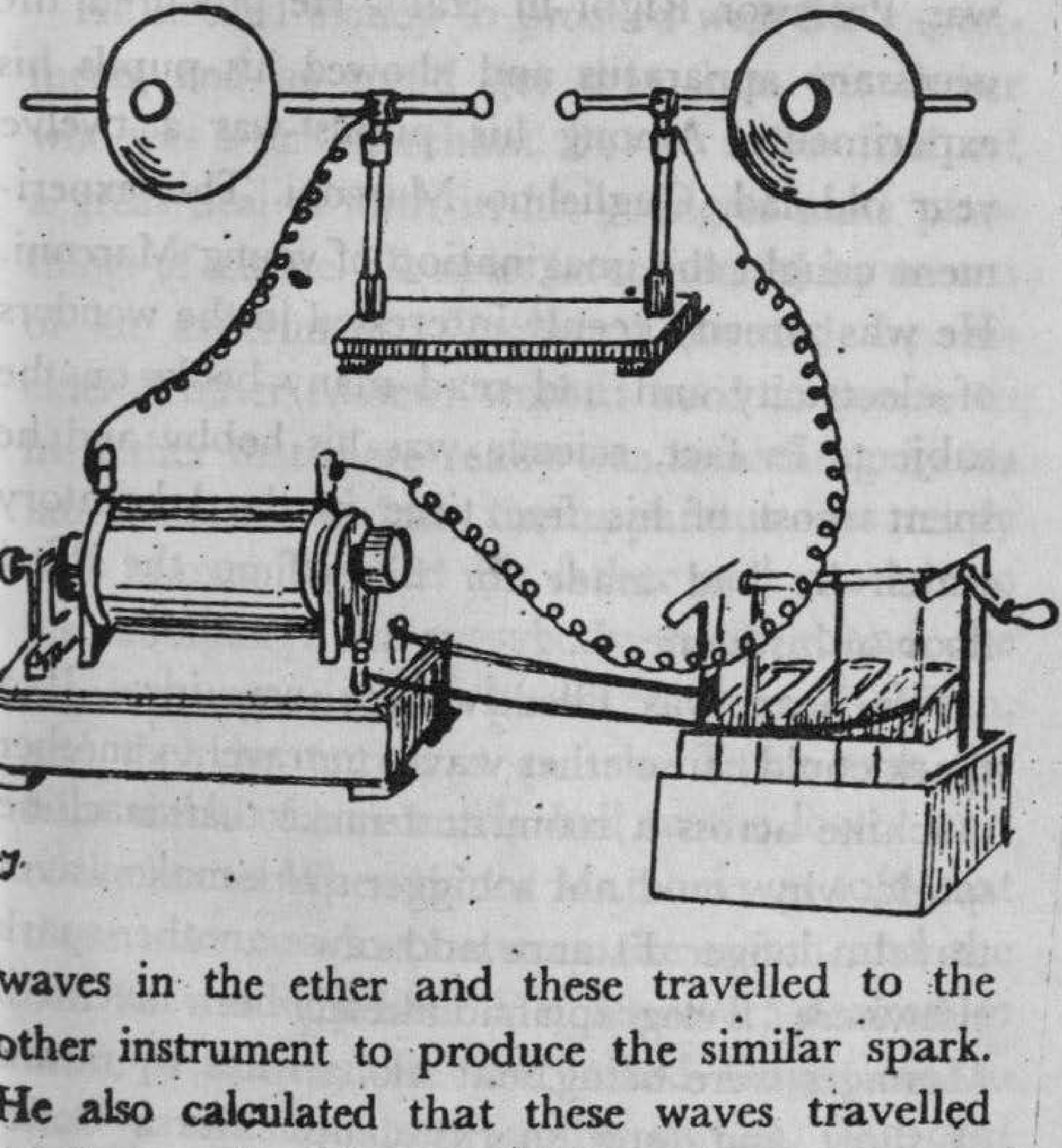
Is there a man, woman or child today who has not seen a wireless receiver, or 'a radio set', as we call it? Of all the wonders of modern science, the wireless is perhaps the most commonly used. It has become so much a part of our daily life that we have stopped wondering at it. With the invention of the transistor—which is a tiny part of the wireless, it has become possible to produce receivers of a very small size which do not need electric connection with the mains to work them. Two or more dry cells are enough to supply them the necessary power. You can now see transistor receivers all around you. Some of these sets are as small as a matchbox. Perhaps tiny sets which can be stuck like a flower in the buttonhole will be soon available.

Have you ever asked yourself how it is possible to catch on your receiver the sound of a person singing or talking hundreds or even thousands of miles away from you without a wire connecting your set with him? The case is quite different with the telephone which has connecting wires.

The radio certainly looks like magic. But scientists can explain it. They tell us that everywhere there is 'ether'. It is present in the air, beyond the air, among the stars, moon and sun and on the earth. No one, not even the scientists, know exactly what 'ether' is. But its presence is shown by the service it does for us. We see light because of ether. It travels in very small waves in ether, like the movement of ripples in a pond when a stone is thrown into it, but its waves are very much smaller.

We owe this discovery to a young German named Hertz. He proved by experiment the existence of these waves with the help of an experiment. He also brought out the far more important fact that if he made an electric spark jump across a gap between two pieces of metal in an instrument at one end of his laboratory, another spark would jump between two pieces of metal, placed very close together, in another specially designed instrument at the far end of the room. This wonderful jumping of the spark from one end of the room to the other took place without a wire connecting the two instruments.

Hertz explained that his electric spark caused



waves in the ether and these travelled to the other instrument to produce the similar spark. He also calculated that these waves travelled at the speed of light—186,000 miles, or more than seven times the distance of going round the earth, in one second.

This strange new discovery fascinated the scientists. These waves were named Hertzian waves and in many laboratories scientists began experimenting with them. One such scientist was Professor Rigbi in Italy. He procured the necessary apparatus and showed his pupils his experiments. Among his pupils was a twelve year old lad, Guglielmo Marconi. This experiment caught the imagination of young Marconi. He was already keenly interested in the wonders of electricity and had read many books on the subject. In fact, science was his hobby and he spent most of his free time in the laboratory which he had made for himself on the third floor of his home.

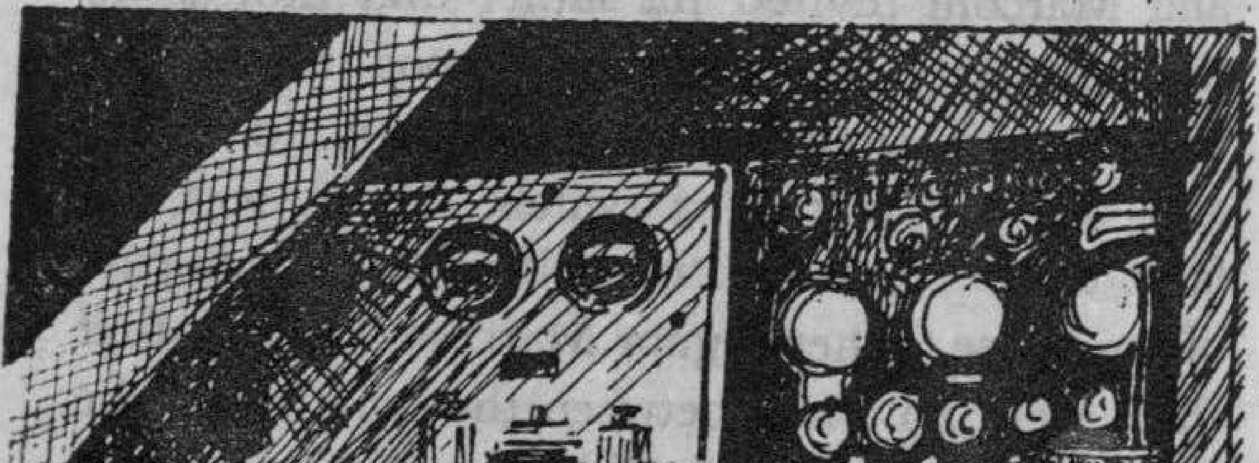
His head was filled with a new idea. If a spark could cause ether waves to travel to another machine across a room and make that machine spark, why could not a bigger spark make waves travel a longer distance and cause another spark elsewhere? Telegraph had already been invented. Messages were being sent along wires by means of short and long sparks called Morse Code. If long and short sparks could be sent through Hertzian waves they could travel over long distances without wires. How much easier would it then be for people to communicate with one another! Young Marconi developed an intense desire to discover a method of wireless telegraphy.

He needed money to proceed with his experiments and he could get that from his father who was a rich merchant. But his father had not a great deal of faith in his youngest son's playthings of science. He must be convinced by means of an experiment. Guglielmo assisted by his elder brother Alfonso worked hard to prove to his father that there really was something in his latest 'craze'. At last, the apparatus was ready and Marconi invited his father and mother to his laboratory. As everybody stood round the eager young scientist, he asked them to listen, and then he turned a switch. There was the faint tinkle of an electric bell in the lower part of the house. When signor Marconi was told that there were no wires between the switch and the bell he was surprised. He, however, desired to make a further test and asked Guglielmo to send a signal to him in the garden. Marconi accepted the challenge and set up a receiving apparatus in the garden. He then returned to his laboratory and pressed the key. Through the window he could see his father and the expression on his face showed that the message had got through.

Guglielmo received from his father 5,000 Liras

—about Rs. 3,000/- to continue his experiments.

Marconi now gave all his time and energy to his new invention and after months of hard work he succeeded in sending the signal to a receiver one mile away. Alfonso next carried the receiver behind a hill and when he got the signal there as well, it was proved that the hills presented no obstacle to these wonderful waves. During the course of these experiments Marconi made



Marconi in his laboratory.

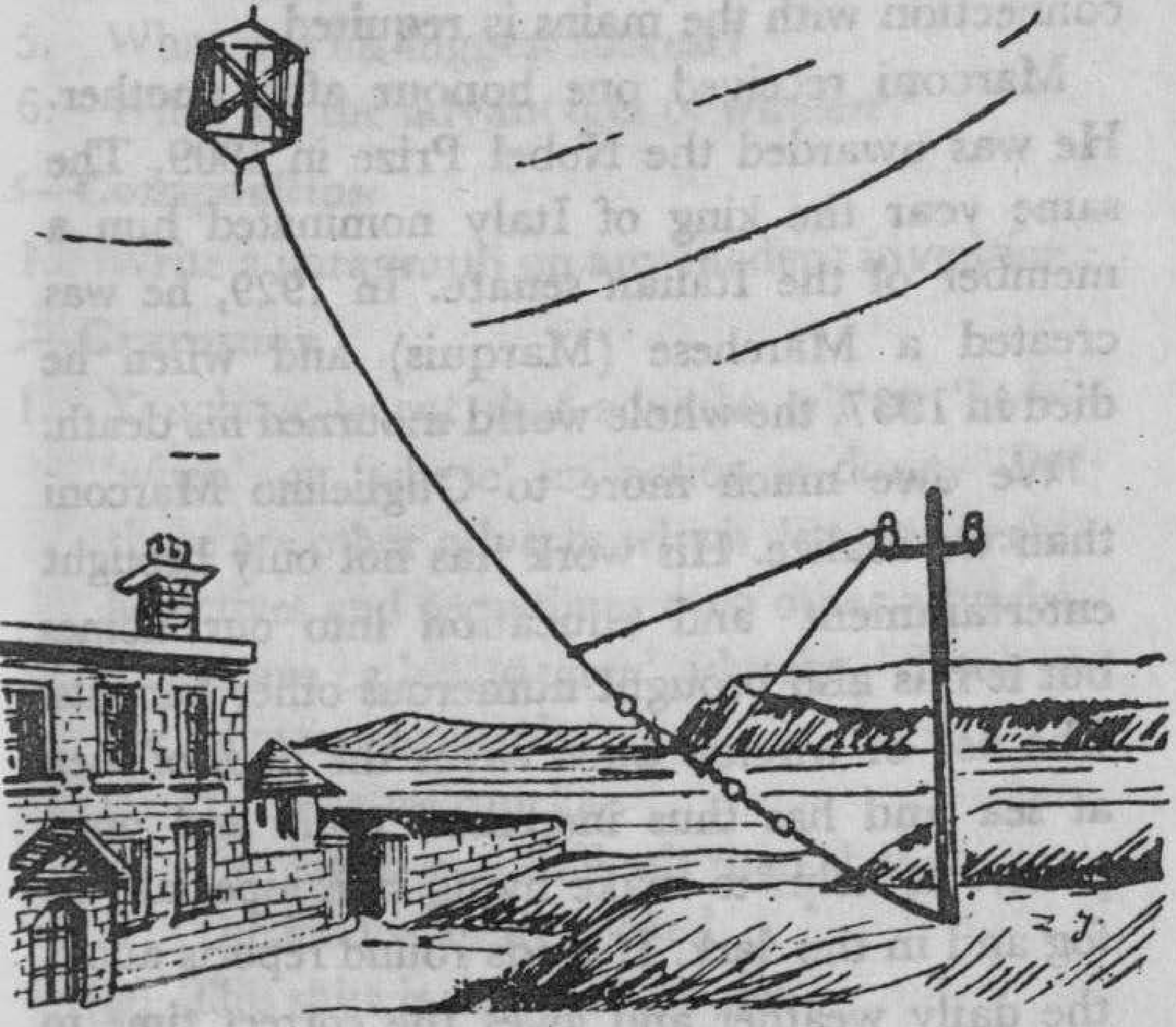
the discovery that the taller the aerial, the greater the range of both the sending and the receiving signals. Before he was grown up, the young inventor was able to send Morse signals by wireless across a distance of several miles.

He now decided to offer this marvellous invention to the Italian Government. But it sounded too strange to be true, and high state officials refused to risk public money on the wild ideas of one who looked like a mere boy. When he was twenty-one, Marconi made up his mind to go to England and demonstrate his new invention there. English scientists showed great interest in his work and he was most kindly received by the chief engineer of the General Post Office, Sir William Preece, who was a great expert in telegraphy. Guglielmo was allowed to set up his instruments at the General Post Office, London, and, when he made a successful demonstration, everyone was astonished to find that thick walls and roofs presented no obstacle to the transmission of Marconi's signals.

He continued his experiments and in 1897 he succeeded in sending messages across the British Channel, a distance of about 20 miles. In the spring of 1899, Guglielmo communicated across the British Channel. It was then that the new wireless telegraph saved a ship in distress in the North Sea. This incident was widely noted, and, for the first time, many people heard of the wonderful new invention and its uses. The British Government realised the great importance of this discovery and paid Marconi £20,000 for the use of it in the British navy.

Marconi's greatest triumph came on Thursday, 12 December, 1901, when he received signals sent from England in a dusty little room in Newfoundland, 2000 miles away. Wireless communication across oceans became practicable from that day. Very early in his investigations, Marconi was convinced that he would succeed in sending wireless messages across the Atlantic. He was not believed and some ignorant people mocked him. Guglielmo paid no heed to these jeers and worked on steadily. His patience, hard work and his faith in himself were rewarded with such astonishing success that all doubters were silenced and wireless telegraphy came to be firmly established.

Still this was not the wireless we know, for all messages were sent in dots and dashes or the Morse Code. Now many scientists were busy



Marconi's aerial.

experimenting with the wireless and efforts were being made to send human voice across an expanse without wires. People now eagerly waited for wireless telegraphy. Inventions followed one after another until a regular broadcasting service began from London on 14 November, 1922. A great many developments have since taken place until we have the modern transistor receivers in which neither an aerial nor electric connection with the mains is required.

Marconi received one honour after another. He was awarded the Nobel Prize in 1909. The same year the king of Italy nominated him a member of the Italian senate. In 1929, he was created a Marchese (Marquis) and when he died in 1937, the whole world mourned his death.

We owe much more to Guglielmo Marconi than we realize. His work has not only brought entertainment and education into our homes but it has also brought numerous other benefits. The use of wireless often saves the lives of men at sea and has thus increased trade and prosperity. It helps to make flying safe, especially in fog and in the dark. It sends round reports about the daily weather and gives the correct time to clocks all over the world.

EXERCISES

A—Understanding

1. How can we call wireless the most commonly used wonder of science?
2. What did Hertz prove?
3. How did Guglielmo come to be interested in wireless?

4. How did he obtain money from his father?
5. What was his biggest success?
6. What are the advantages of wireless?

B—Composition

1. Write a paragraph on any modern invention.

C—Grammar

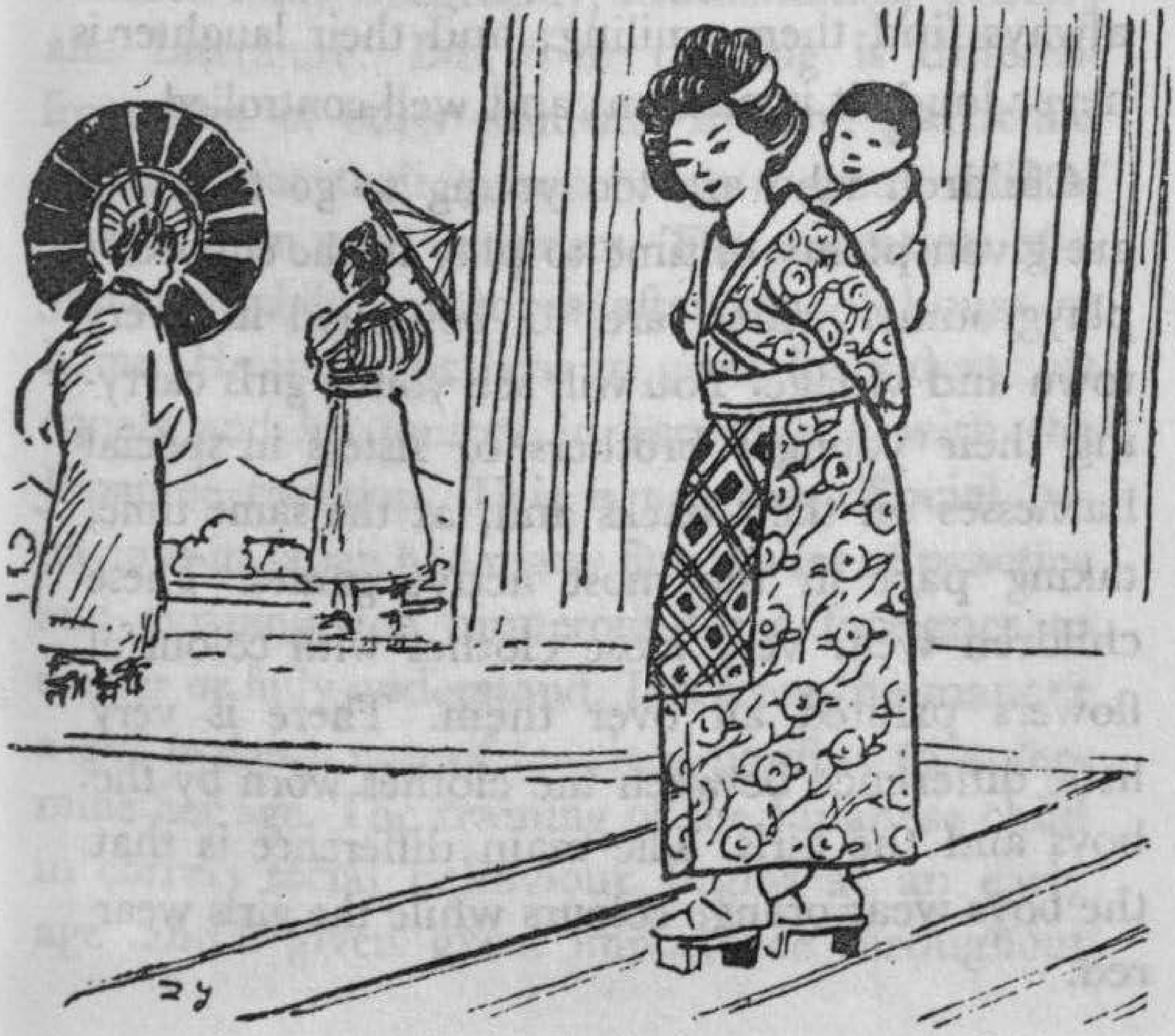
1. You have learnt that adverbs tell us 'how', 'when' or 'where' an action is done. But there are other adverbs which describe verbs, adjectives and sometimes even other adverbs. These are called 'degree' adverbs. Look at the following examples:
   (*i*) He came *too* quickly.
   (*ii*) This job is *more* difficult than that.
   (*iii*) The food is *nearly* cooked.
   (*iv*) This shirt is *too* small for me.
   (*v*) He ate his lunch *very* rapidly.
   (*vi*) I *almost* understood him.
   (*vii*) The breeze *hardly* moved the leaves.
2. Pick out, from the above examples, the degree adverbs which tell us something about:
   Adjectives; verbs; adverbs.
3. Construct sentences by using degree adverbs modifying:
   Adjectives; verbs; adverbs.

JAPANESE CHILDREN

The children of modern Japan inherit one of the most interesting backgrounds of any in the world. Of all eastern nations, Japan has developed her technology and industrial skills to a point where she can compete with the advanced countries of the West, but at the same time she has kept her ancient customs and traditions. On the one hand, there is the prosperity which has resulted from the tremendous energy and industry of her people, on the other, there is the charm of old-world courtesy, refinement and good manners. A visitor to Tokyo, which is the largest city in the world, might think for a moment that he was in some big American or European town. But that is only for a moment, because he would soon become aware of all the excellences which the Japanese people have preserved—their artistic qualities, their love of beautiful landscapes, their distinctive culture and inborn politeness.

The Japanese develop a love for flowers from an early age. You can go anywhere in Japan and come across the most beautifully cultivated flower gardens. In fact, every house has a small garden filled with carefully tended flowers and blossom trees. This love of flowers can be seen in the dresses of young boys and girls, who wear clothes with bright, floral patterns throughout their childhood. The girls continue to wear floral dresses even when they are grown up, and stick real flowers in their hair as ornaments.

In no country of the world can you find



his childhood. This is what makes the Japanese stand out among other men later on; he is always polite, cheerful and self-controlled.

The beginning of vacations is celebrated with great joy. Everyone, young or old, leaves his work to take walks in Japan's many gardens, and to find time to admire Japan's exquisite scenery. The fifth of May has a special significance for the Japanese people, and on that day you will see many boys brandishing the flag of their country.

Every Japanese child is taught the value of obedience to his parents and to his king. This habit is so deeply ingrained that he is willing to make any sacrifice for his parents and his country. The Japanese have produced some of the world's best soldiers trained in this tradition. It was this country's proud claim that until World War II, the Japanese had never been defeated in any war throughout their long history. This was because of the deep sense of discipline and self-sacrifice with which they fought.

The girls get the same sort of training as the boys, except that their training fits them more for the graces of home and social life. Before marriage, a girl's duty is to help her parents in every way. When she marries, she is cut off completely from her parent's home, and is thereafter expected to devote all her attention to her husband's needs. However, since Japan has been exposed to western influences, some of these customs have changed, and you will now find Japanese girls enjoying a lot of freedom, whereas they were held closely within the rigid rules of society in the past.

The children of Japan play a variety of games. In some of these, the parents, even the grandparents, take part. You will often find that the grandfather is as keen as his grandson on flying kites. The boys indulge in competitive sports, but they will always show politeness to each other; and there are no quarrels or display of bad-temper. The Japanese children show inventiveness and ingenuity from an early age; they are self-sufficient in their games and are able to use whatever is at hand to suit their needs.

The third of March is Dolls-Day. Dolls by the thousand, in every imaginable shape and size, are put on display. The Japanese are the best doll-makers in the world and their dolls hold a special meaning for them. Some families have cupboards full of dolls which have been handed down to them from generation to generation. These dolls become the personal property of the girls, and although they do play with other dolls, these special dolls are kept very carefully so that they are not damaged.

The Japanese people eat a variety of foods, but their main items are usually rice and fish. At quite a young age, the children learn to use chop-sticks, with which they transfer their food from the bowl to their mouths. It is interesting to see them doing this. After a little practice they become so good at it that they can eat a bowl of rice as quickly and as easily as we do with a spoon.

The national drink, which is offered at every formal gathering, is tea. An elaborate routine of making and presenting tea is strictly followed; in fact, the guest is made to feel that he is a very important person because of all the care which is lavished on him. A slight variation in the strict pattern of tea-making for guests might be misunderstood as an insult. So the young girls of every household are given careful training in this art. And, you can be quite sure that the tea made in any Japanese home is always excellent.

Against this background and with this kind of training in childhood, it is easy to see why the Japanese are a people with special qualities of their own. The children of Japan are taught how to become responsible adults, and this is exactly what they become. As citizens they are unequalled for gentleness and good-behaviour. With foreigners they are even more courteous and helpful. Yet in times of war they have proved to be formidable soldiers and selfless patriots. Theirs is truly one of the most admirable nations in the world.

EXERCISES

A—Understanding

1. What kind of clothes do the Japanese children wear?
2. What is the usual drink offered to guests in Japanese houses?
3. Why is the making of tea considered so important in Japan?
4. What does the training of a Japanese child prepare him for?

5. What are the common qualities to be found among Japanese children?
6. Why are the Japanese the best doll makers in the world?

B—Composition

(*a*) Write a paragraph on the value of politeness.

(*b*) Write an essay on modern Japan (about 150 words).

C—Grammar

1. *Tense* is not the same as *Time*. Look carefully at the following examples and you will see that the simple present tense can be used for matters in the past, present or future:—

(*i*) Cats like fish.

(*ii*) My cat likes fish.

In both cases we are stating a truth which applies to past, present and future.

Now look at this sentence:—

(*i*) The ship sails for Dacca next week.

Here the verb "sails" is the simple present tense, yet we are talking about a future event.

Now consider the use of a verb in simple past tense:—

(*i*) I went to my father's house yesterday.

Here we have an event in the past, and the verb "went" is also in the simple past tense.

(*ii*) If I went to my father's house now, I would be able to talk to him.

Here we have a *possible action* in the present, but the verb "went" is still in the simple past tense.

(*iii*) If I went to my father's house tomorrow, he would be away on tour.

Here we are talking about a *possible action* in the future, but the verb "went" continues to be in the simple past tense.

2. Give examples of the simple present tense of the verb "to run" which can be applied to past, present and future.
3. Give examples of the simple past tense of the verb "to eat" which can be applied to past, present and future.
4. In what tense is this sentence? "Japanese parents are the most devoted and unselfish to be found anywhere." Does it apply to past, present and future?

UNLESS

“I wish, I wish, I were a fish,”
Said Bobbie to his sister,
As in his net he chanced to get
A little speckled twister.
“Precisely so,” the fish replied,
As he kept twisting faster,
“Unless you find in your inside
A hook, my little master.”

“I wish, I wish, I were a fish,
With all my dear relations;
No need to go to school, you know,
And never do dictations.
And never have to wash or dress,
And never to be beaten!”
“Quite so,” the fish remarked, “unless
You happen to be eaten!”

(*Fred E. Weatherly*)

Notes:

Line 4: Speckled—spotted
Twister—a kind of fish

ALHAMRA

The Muslims conquered Spain under their great General Tariq Bin Ziyad, in 711 on a call for help from one of the noblemen of Spain. Soon the famous Caliphate of Cordova was formed and there followed in Spain centuries of progress and culture which made it the most advanced country in Europe. Its universities attracted students and scholars from all over the world. Its industries supplied articles of great beauty and delicacy to the people of Europe and Africa. When the Europeans were uncivilised, the Muslims of Spain were writing poetry, composing music, erecting magnificent buildings, producing fine articles of daily use and were, on the whole, living a civilised life, the like of which has not been since seen by Spain. Muslim scholars of Spain gathered knowledge from the Greek, the Roman, the Egyptian and the Persian sources. They enriched it through centuries of hard work. The civilisation of the modern world is based on the achievements of the Muslims of Spain.

After several centuries of rule, the Muslims were divided among themselves. The Caliphate of Cordova collapsed and many small kingdoms rose on its ruins. Their mutual quarrels weakened them further. The Christians took advantage of this situation and conquered the warring kingdoms one by one until the Muslims were confined to the kingdom of Granada in the south.

The kingdom of Granada flourished from 1236 to 1492 A.C. When weakened by internal discord, it also fell a prey to its enemies and the Muslims were driven out of Spain. There may not be a Musalman left in Spain today, but they have left behind monuments, some of which survive to this day and remind the world of the achievements of their builders. The two most famous of these are the Mosque of Cordova and Alhamra of Granada.

No royal residence has ever matched the beauty and perfection of Alhamra. It supplies a standard against which similar works of art are judged. When a traveller was asked to compare the Taj and Alhamra he said, "When one enters the Taj one forgets oneself, but when one enters Alhamra one forgets the whole world and seems to exist in a world of dreams."

Alhamra was actually a fortress; you might call it a palace, round which a strong fort had been built. The palace occupies a small portion of the fortress, the walls of which stretch irregularly round the whole crest of a lofty hill. There are many massive towers in the walls and the whole structure overlooks the city. In the times of the Muslims the fortress was capable of accommodating an army of forty thousand men and occasionally served as a stronghold of the sovereigns against the enemies. The fortress was, in fact, a little town by itself, having several streets and houses within its walls.

The name 'Alhamra' in Arabic signifies red. There are several reasons why the palace came to have this name. First of all, the king who started building the fortress belonged to the family of *Bani Ahmar* and was called Mohammad Ibn Abu Ahmar. Quite likely it came to be known after the name of its founder. The name might also have been derived from the colour of the sun-dried bricks made of fine red clay used in building its thick outer walls. Some historians even believe that the name reminds of the red flare of the torches under whose light the work of construction was carried on nightly for many years.

Amir Muhammad began building this castle for his residence in 1238 A.C., His decendants and successors continued expanding, improving and beautifying the palace for a century and a quarter until it was completed in 1359. The structure over which so much effort, money and thought were spent was perfect in every respect.

The Muslim rule in Granada ended in 1492. In subsequent centuries the indifference of the Spanish authorities allowed this masterpiece of Muslim art to be defaced by military assaults and natural calamities. Modest efforts at restoration began in 1828 and continued for nearly seventy years and this saved the building from complete ruin.

Alhamra is now merely a shadow of its original glory but a thoughtful visitor can still imagine what the palace might have looked like when it was used by royalty. Let us take a look at it. If we enter from the side of the town, we first pass through a crowded market place. It was once a scene of military exercises and tournaments. Muslim knights of old competed with one another in horsemanship and use of arms here. We then proceed along the main street which in olden days was the great Bazaar. Shops and alleys still retain their oriental character. This street leads up to the Alcazba or citadel, the oldest part of the structure which is built on the precipitous foreground. Only its massive outer walls, towers and ramparts are left. Beyond the Alcazba is the palace or Alhamra proper. The main entrance of Alhamra is a huge square tower supported on horse shoe arches. This entrance is called the Gate of Justice. The Muslim Kings sat in the tower over the gate and settled disputes brought before them. The porch of the gate forms an immense horse-shoe arch in the centre of which is engraved a gigantic hand. In the centre of the inner arch is engraved a gigantic key in the same manner. These two are symbols of knowledge and faith. The ignorant Spaniards, however, attach a romantic tradition to them when they say that the hand and the key have magic in them on which the fate of Alhamra depends. It is because of that magic that Alhamra has stood for several hundred years in spite of storms and earthquakes. This spell, the tradition says, will last until the hand on the outer arch shall reach down and grasp the key. Then the whole building will tumble to pieces and all the treasures buried beneath it will be disclosed.

After passing through the tower we ascend a narrow lane winding between walls and come on an open plain within the fortress. It is called the Palace of Tanks because of the great water reservoirs built in it after cutting the solid rock for water supply. Here is also a well of immense depth, furnishing pure and cold water.

We then pass through a simple gate, into the interior of the palace. The effect is like magic; it seems as if we are at once transported into another time and another realm and are living through the Arabian Nights. We find ourselves in a great court paved with white marble and decorated at each end with light colours. It is called the court of Alberqa. In the centre is an immense fish-pond, one hundred and thirty feet in length and thirty feet in breadth, stocked with gold fish and bordered by hedges of roses.

From the Alberqa we enter the famous Court of Lions through an archway. There is no part of the palace that gives us a more complete idea of its original beauty and magnificence, for it has suffered least from the passage of time. In the centre stands the fountain famous in song and story. The alabaster basins still shed their diamond drops and the twelve lions that support them pour their crystal streams as in the days of their glory. The court is laid out in flower-beds and surrounded by light Arabian archways of fine goldwork supported by slender pillars of white marble. It has elegance and delicacy rather than massiveness and grandeur.

On one side of the court, a richly decorated gate opens into a lofty hall paved in marble and called the Hall of the Two Sisters. A small dome admits softened light from above and allows free circulation of air. The lower part of the walls is covered with lovely Eastern tiles some of which bear the symbols of the Muslim monarchs. The upper part of the walls is decorated in the fine styles invented at Damascus. These decorations stand out of the background as if carved out or cut like statues. Fanciful designs of leaves and geometrical figures are intermingled with texts of the Quran and Arabic verses in Kufic characters. These decorations of the walls and the domes are richly gilded and they are joined to one another by delicate lines in bright blue, and other brilliant and lasting colours. On each side of the hall are spaces for sofas and couches. Above an inner porch is a balcony which was connected with the ladies' apartments. The latticed shutters from which the royal ladies gazed upon the entertainment in the hall below still remain.

If we retrace our steps and cross the court of Alberqa or Great Fishpool we will come to the Tower of Comares, so called from the name of the principal architect. It is massive and lofty, dominating the rest of the building and overhanging the steep hillside. An archway will admit us into a vast and lofty hall which occupies the interior of the tower. It was the grand audience chamber of the Muslim monarchs and was also called the Hall of Ambassadors. It still bears traces of its past magnificence. The walls are richly decorated with designs and in colours similar to those of the Court of Lions. The high ceiling of cedar wood, almost invisible because of its great height, still gleams with goldwork and the brilliant shades of its drawings. On three sides of the Hall are deep windows cut through the immense thickness of the walls, looking over the green valley of the river Darro.

Apart from these buildings, there are apartments built specially for the summer season. They remain deliciously cool, however hot the day might be. There is an open balcony on the summit of a tower where the ruling prince enjoyed the pure breezes of the mountain and the view of the surrounding paradise.

An abundant supply of water brought from the mountains by stone-lined canals circulates through the palace, supplying its baths and fishpools, sparkling in fountains within its halls, or singing in channels along the marble paths.

EXERCISES

A—Understanding

1. Why and when did the Muslims attack Spain?
2. What sort of country did it become under the Muslims?
3. What two great Muslim buildings exist in Spain to this day?
4. Why is Alhamra so named?
5. What are the most important parts of Alhamra?

B—Composition

1. Suppose you have visited Alhamra. Write a brief description of the Court of Lions.
2. Give a description of a historical building you have visited.

C—Grammar

1. The Present Continuous Tense is used for the actual present, as in:—
   (*i*) Salim is writing an essay now.
   (*ii*) He is playing hockey on the playground.
2. But this tense is also used in a wider sense, as follows:—
   (*i*) Salim is writing a book nowadays (which does not mean that he is actually writing it at this very moment).
   (*ii*) He is so good at hockey that he is playing for Pakistan this year (which does not mean that he is actually playing at this moment).
3. Some verbs are themselves continuous such as, 'continue', 'go on' or 'carry on'. These verbs are usually used in the Simple Present Tense.
   (*i*) He continues to work hard (although you may also say 'He is continuing to work hard').
   (*ii*) She goes on with her work.
   (*iii*) The war carries on.
4. Construct sentences using the verbs 'hear' and 'think' in the wider sense ot the Present Continuous Tense.
5. Construct sentences using the verbs 'hear' and 'think' in the narrow sense of the Present Continuous Tense.

I LIKE BOYS THE BEST

The little girls, the little girls,
They have such long and lovely curls;
But I like boys the best.
Their hair is short, their nails are black,
They come and slap you on the back,
And say, "Now, buck up, don't be slack,"
And I like boys the best.
The little girls, the little girls,
May corals wear, and sometimes pearls,
But I like boys the best.
For though they wear such ugly things,
They have their pockets full of strings,
And knives and corks and curtain rings,
And I like boys the best.
The little girls, the little girls,
May one day marry dukes or earls,
But I like boys the best.
A boy may perhaps a soldier be,
Or Grand Vizier of Araby,
Or have a ship and go to sea,
And I like boys the best.

(*Aelfrida Tillyard*)

LONG LIVE SIALKOT

The field wireless crackled. It was at 4 a.m. in the early dawn of 8 September, 1965, that the Commanding Officer of the 25th Cavalry heard his Brigade Commander. The order was sharply and clearly given, "The enemy has attacked; general line of advance Phillaura. Destroy him." The Commanding Officer alerted his squadron commanders. The 25th rumbled into action. And thus began on the Sialkot front that heroic struggle which added a new chapter to the history of war.

Sialkot has a long history of 4000 years. It was already an old city when Alexander, the Great, passed through Pakistan more than two thousand years ago. This long history is full of deeds of valour. Sultan Mahmud of Ghazna made Sialkot the capital of his conquered territories in this region. Some of the great Muslim saints preached here and converted some sections of the local population to Islam in this city. It has the great distinction of having been the birthplace of Allama Iqbal.

Sialkot was chosen by the enemy as a

target of attack because its occupation would open the approaches to West Pakistan. So sure were they of their success that their soldiers carried only four days' rations, for they were confident that they would conquer the whole of West Pakistan within 72 hours.

The enemy brought its most powerful First Armoured Division I—called the Pride of India—from Jhansi for this attack. The heavy tanks of this regiment were called 'Black Elephants'. Supporting this armoured monster with its 500 tanks or more were the 14th Infantry Division, the 6th Mountain Division and an Infantry Brigade. This enormous power was further strengthened with artillery support comprising about 300 field guns capable of hurling 25 to 200 pound shells per minute. In all there were 50,000 men launching the attack.

The battle began with a crash of heavy guns. The 'B' squadron of the 25th Cavalry made a frontal attack and after a quick exchange of fire the enemy was seen to withdraw. As the huge steel monsters lumbered, they raised clouds of dust making it impossible for the soldiers to have a clear view of the field of battle. Taking advantage of the dust screen the enemy withdrew to a small village called Gadgore.

In the engagement a Pakistani tank was isolated and surrounded by a group of enemy tanks. Ata Muhammad, its commander, held fire and waited. As the dust settled its gunner Ghulam Muhammad made a close range attack and blasted four enemy tanks. These two were the first war heroes and were awarded the Tamgha-i-Jurat. While Ata Muhammad and Ghulam Muhammad were thus engaged, their squadron commander's tank was hit. Major Ahmad scrambled into another. That too was hit. He got into a third one and was hit again. This time he himself was wounded. One of his soldiers pulled him out and carried him to safety through heavy shell fire. In the process he, too, received wounds.

Major Effendi next made an attack on the enemy and destroyed four tanks. The enemy had thus lost 8 tanks in the first round of the engagement. Heavy reinforcements were now brought in; the enemy wished to remain in possession of Gadgore at all costs. To the left of Squadron 'B' was Major Raza's Squadron. He saw the enemy preparing for a counter attack. Behind the Centurian tanks was massed the Indian infantry. Unless something were done quickly the situation might take a serious turn. The only way to break up the enemy was to launch an attack. It was late afternoon. It would not be possible to use tanks effectively in the dark. Effendi took a quick decision. In half an hour he organised the plan of attack and struck. The enemy was taken by surprise. A savage encounter followed. Not only the enemy's infantry company was destroyed, but by dusk no signs of the enemy was left at Gadgore. On the whole, the Pakistani fighters had destroyed 15 tanks, a score of anti-tank guns and one infantry company. Only 30 Pakistani tanks had been engaged in the battle and nearly 100 enemy tanks were put out of action.

During the fight a Pakistani tank was surrounded by the enemy. The crew held their own until Major Raza's attack recaptured the position.

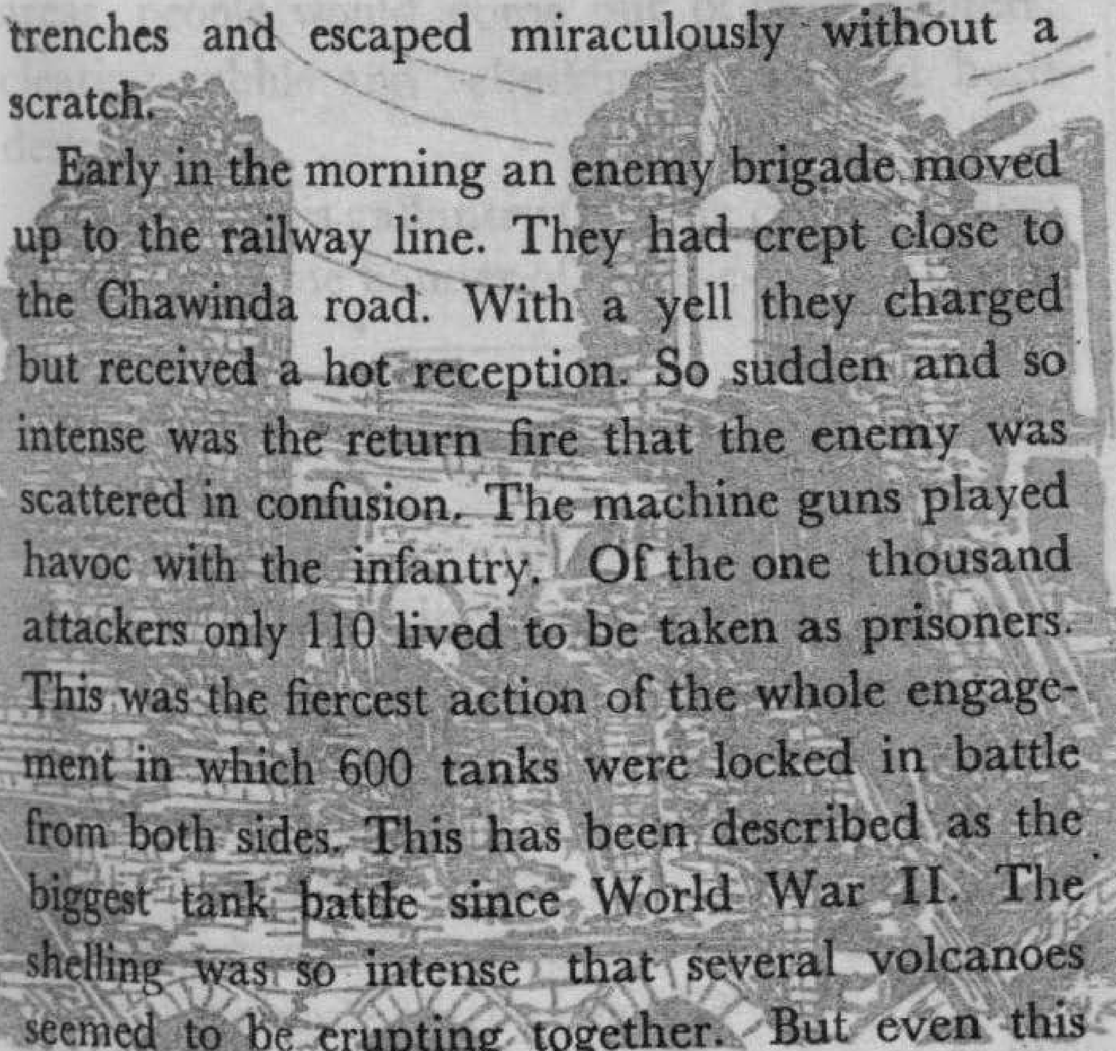
On 9 September the enemy bombarded the area from the air as well as from the ground. High explosive shells and mortar bombs fell like hail over the defences of Gadgore. This continued for the whole day and the following night as well. On 10th September came another enemy attack. Major Sikandar was speeding headlong towards the enemy positions in a jeep when he ran into an ambush. Staring at him from a few hundred feet were the enemy Centurians. With remarkable agility the Major turned about and ducked into cover before the enemy guns found their range. Sultan Bahadur, who was in the same situation could not retreat. Before he fell, however, gallant Sultan knocked out two enemy tanks. The enemy was once again beaten back. By the morning of 12, the 25th Cavalry had firmly established its position.

September 13, 14 and 15 were spent mainly in checking the enemy who tried to find some soft spot through which a break-through could be made. A series of sharp but brief battles followed. It was but a rehearsal for the main attack. On 16 September, the main attack came. The order from the Headquarters, was brief—"Hold Chawinda to the last man: to the last round". The Commanding Officer summoned his squadron commanders and simply stated: "Gentlemen, we shall fight to the end. Good luck and Allah be with you."

As before, Major Raza's 'C' Squadron held the left flank. Major Effendi held the right. At two p.m. the enemy attacked the left flank. Once again dust hid them, but the Pakistani artillery pounded at them. When shelling stopped, Major Raza himself made the attack and a savage struggle followed. The 'C' Squadron hammered the enemy. India's famous regiment, the Poona Horse, was engaged in this action. It was a bitterly contested and pitched battle. The ground shook for miles round as heavy shells tore across orchards and fields and dug deep holes where they fell. The 'C' squadron made a direct hit on the enemy commander's tank. It turned out to be the C.O. of the famous Fakhr-i-Hind (Pride of India) regiment. With their Commander's death the enemy formation began to break up. Soon their tanks were on the run and an infantry company was left exposed. It was completely destroyed. Moreover, a large number of ruined and shattered enemy tanks lay scattered on the field. Major Raza's attack was a complete success.

During the tank battle one of our tanks was hit and destroyed by enemy fire. The tank Commander Ghazanfar baled out with his crew except the wounded gunner. Heavy enemy firing did not allow the commander to rescue the gunner. The battle was raging furiously. Shells were bursting all round. Ghazanfar could stand it no longer. He slipped out of his protected position and crawled back to his wounded comrade. He, however, found him dead. As Ghazanfar turned back to pass through the rain of fire, he found himself close to an abandoned enemy Centurian tank. With a rare daring Ghazanfar jumped into it, tried the controls and drove the monster towards his line. Major Raza saw an enemy tank bearing down on them. As he aimed his gun to blow up the enemy, the hatch opened and a white flag appeared. The Major looked on in amazement when Ghazanfar climbed out and was greeted lustily. It was discovered that the tank belonged to the Commander of the 17th Poona Horse. It contained very valuable war documents.

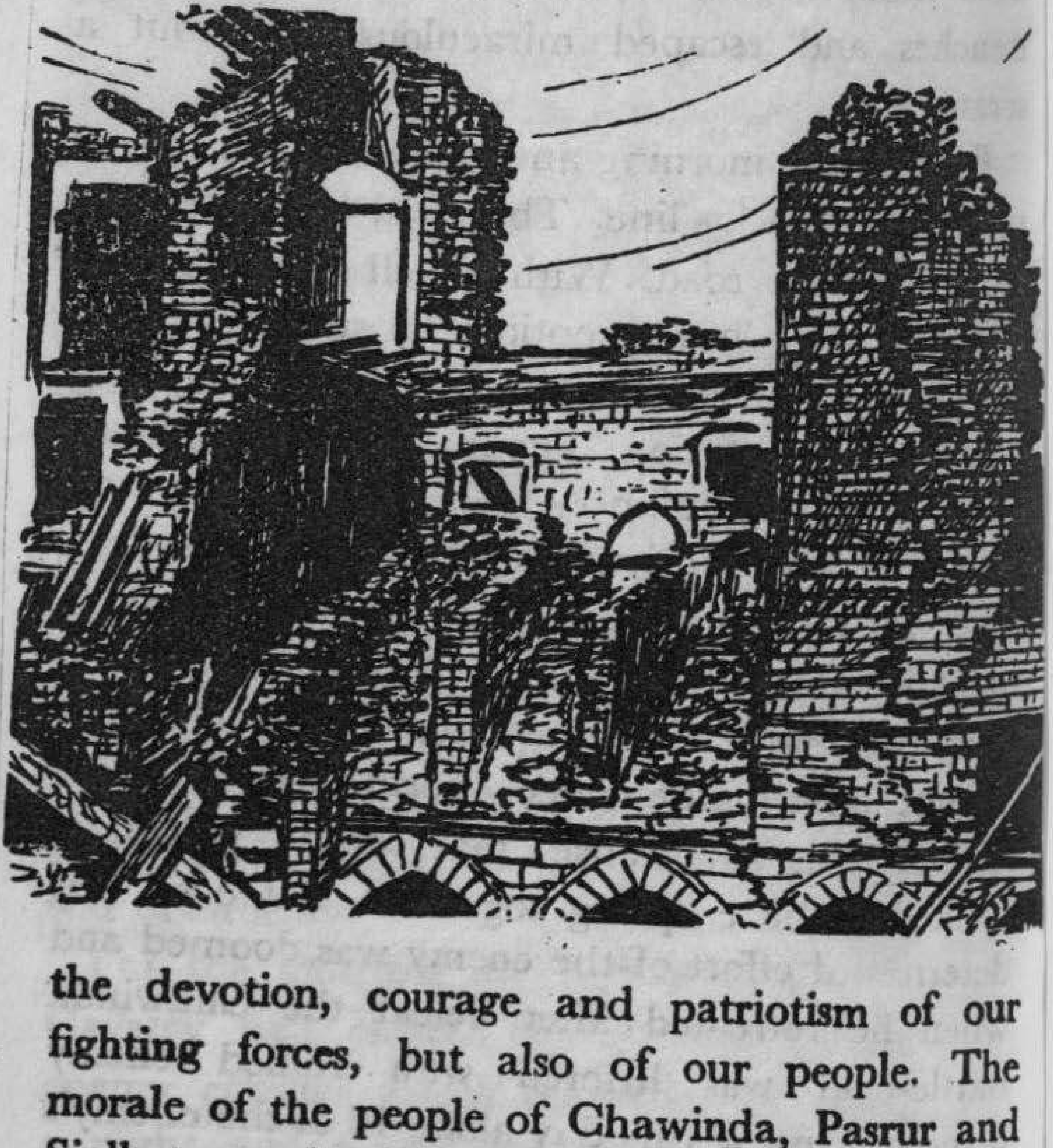
On the morning of 17 September, the 25th Cavalry had cleared Butur-Dograndi and an enemy counter attack seemed most likely. For a night and a day everybody waited tensely, when on the night of 18th the enemy started heavy shelling. They were using all their fire power and each explosion seemed to tear the ground. A continuous sheet of flames spread across the sky filling it with a terrifying red glow.



The small force waited in their improvised trenches and escaped miraculously without a scratch.

Early in the morning an enemy brigade moved up to the railway line. They had crept close to the Chawinda road. With a yell they charged but received a hot reception. So sudden and so intense was the return fire that the enemy was scattered in confusion. The machine guns played havoc with the infantry. Of the one thousand attackers only 110 lived to be taken as prisoners. This was the fiercest action of the whole engagement in which 600 tanks were locked in battle from both sides. This has been described as the biggest tank battle since World War II. The shelling was so intense that several volcanoes seemed to be erupting together. But even this determined effort of the enemy was doomed and when he retreated after defeat the Chawinda battle-field was littered with ruined enemy armour. During this day alone 40 of the enemy's huge tanks had been broken to bits. The field looked like a dump of enemy tanks, armoured vehicles, battle equipment and dead bodies. It was also the graveyard of the enemy's pride.

The story of this battle is not only the story of



the devotion, courage and patriotism of our fighting forces, but also of our people. The morale of the people of Chawinda, Pasrur and Sialkot remained high throughout the period of fighting. The barbarous enemy bombed not only the civilian population but also mosques, hospitals and schools and yet the indomitable people of Sialkot carried on their daily life undisturbed and unafraid. As soon as the savage enemy bombers returned after bombing the civilian areas, people would come out of their shelters, clearing rubble and rebuilding what had been destroyed.

It was for this gallantry that the city of Sialkot won for itself the banner of Hilal-e-Istiqlal.

EXERCISES

A—Understanding

1. How old is the city of Sialkot?
2. What great distinctions does it possess?
3. Why did the enemy choose to attack Pakistan from the Sialkot side?
4. Which famous enemy regiments took part in the attack?
5. On what dates were the most determined attacks made by the enemy?
6. Why did the enemy use heavy shelling before each attack?
7. How did the people of Sialkot behave during the war?
8. Why was Sialkot given the banner of Hilal-e-Istiqlal?

B—Composition

1. Relate briefly the most exciting incident from the story of the war.

2. Suppose you are a citizen of Sialkot. Describe the scene just before and after an enemy air raid.

C—Grammar

We use our five senses to gain knowledge. The verbs for these are 'see', 'hear', 'feel', 'taste' and 'smell'. These verbs are not usually used in the continuous tense.

(*i*) Can you see Salim in the classroom? (not 'Are you seeing Salim in the classroom?')
(*ii*) Do you hear that noise in the radio?
(*iii*) It smells nice.
(*iv*) The food tastes awful.
(*v*) My throat feels hoarse.

Your senses usually wait for something to happen to them. They are commonly called *Passive*. Sometimes, of course, you use them deliberately, especially your senses of seeing and hearing. The verbs used when these senses are *active* are 'look' and 'listen'. See the difference in meaning between the *passive* and *active* use of the senses in the following examples:—

(*i*) I saw the tree, but I did not look at it.
(*ii*) I could not hear the teacher, although I was listening as hard as I could.

'look' and 'listen' are often used in the continuous tense:—

(*i*) Are you looking at the blackboard?

(*ii*) He was listening to the radio.

Both of these are different from:—

(*i*) Can you see the blackboard?

(*ii*) He could hear the radio.

1. Construct sentences with 'see' and 'look'.
2. Construct sentences, using the verbs 'feel', 'taste' and 'smell' in the *active* sense.

COLUMBUS DISCOVERS AMERICA

On 3 August, 1492, three tiny ships named the '*Santa Maria*', '*Pinta*' and '*Nina*' set sail from the port of Palos in Spain on a voyage of discovery. The Master of the expedition was a tall, dignified sailor named Christopher Columbus who had at last been able to persuade the Spanish rulers that the earth was round and that a new route to Asia could be discovered by sailing towards the west rather than the east.

It has not been easy for Columbus to secure support for his adventurous voyage. As early as 1474, he had developed the idea that the earth was like a globe and that the continent of Asia was so huge that it stretched, nearly all the way round so that the quickest way to reach it would be to sail westwards. Most people did not agree with him at that time. Even after he had persuaded the Queen of Spain to give money for the expedition, he found it difficult to gather a crew, because the sailors of his day believed that the earth was flat and that they might fall off its edge if they went too far in one direction. The men he got together at last were mostly convicts and criminals who had been promised pardon if they would accompany Columbus on his adventure. And so it was that eighty-eight recruits embarked on one of the most important voyages in history.

The ships had an easy voyage, but when two months had passed and no land was sighted, some of the crew started murmuring and holding out threats of rebellion among other members of the crew. Columbus held on to his course in the face of increasing opposition. And then, just as matters were beginning to get out of hand, some birds were seen flying over the ships. The sight heartened everyone, because it meant that land was not far away. A little later further a branch of a tree was found floating on the water. The members of the crew who had doubted Columbus now begged for forgiveness. And, sure enough, when a total of two and a half months had passed, amid scenes of excitement land was sighted; it was, indeed, a great moment in history because it established the important truth that the earth was round and that it was possible to travel for any length of distance in any direction without falling off its edge.

Columbus believed that he had discovered the outlying lands of Japan and China. He had, in fact, brought with him letters introducing him to the courts of Japan and China as an envoy of Spain. What he had discovered really were the islands now known as Rum Cay (which he named Santa Maria de Concepcion), Lond (Fernandina), Crooked Island (Isabella), Cuba and Hispaniola. The whole group was named West Indies. After seeing the natives of these islands, he formed the opinion that they might have some link with India, so he called them 'Indians'. To this day, the descendants of those early inhabitants are called Indians, though it is usual to call them 'Red Indians', to differentiate them from the natives of India.

On the return journey an accident took place. The '*Santa Maria*' ran aground off the shores of Hispaniola and had to be abandoned. Columbus loaded as many members of its crew as possible into the smallest ship of all, the forty-ton '*Nina*', and the slightly larger, fifty-ton '*Pinta*', returned to Spain.

The reception he got on reaching home was magnificent, but some of his enemies had been circulating rumours that Columbus had discovered nothing. These rumours were silenced when he produced strange ornaments, parrots, plants and even natives as proof that he had found new lands. Queen Isabella, one of the best known monarchs of her time, made him a nobleman of Spain, and this time there was no hesitation in providing him with a new fleet to make a second voyage.

The second voyage commenced on 25 September, 1493. The passage was covered more quickly this time, although the small fleet consisting of the '*Cordera*', '*San Juan*' and '*Nina*' encountered rough weather, and there was much sickness aboard. Columbus took possession of Hispaniola in the name of Spain and made many attempts to reach the mainland of what he still thought was Asia. Continued bad weather and threats of mutiny from his crew forced him to bring his second expedition . to an end. He returned to Spain once more, dissatisfied with his achievements. The great strain which he had undergone affected his health, and it was a long time before he could think of making the voyage again. His great popularity with the people of Spain also began to dwindle. Some of the other noblemen became jealous of his successes, particularly because he was a foreigner.

His third voyage began on 30 May, 1498. This time he visited Jamaica and Trinidad, and on one of his deep probes towards the west, he at last sighted the mainland of what is now known as South America. In the meantime his enemies had been busy trying to convince Isabella that Columbus was intending to become an independent ruler. When he returned to Hispaniola after discovering South America, he was seized by Bobadilla, the Governor of the Island, tried on various trumped-up charges of cruelty and disobedience, and returned to Spain as a prisoner in chains. Bobadilla had taken this action all by himself, and, of course, when Isabella heard of this she immediately sent orders of release of the explorer. She also sent another Governor to replace Bobadilla. However, Columbus had suffered great disgrace, and in spite of several promises made by the Spanish court, he was never fully compensated for his losses. It is said that King Ferdinand was not favourably inclined towards this Italian sea-farer.

The last expedition was undertaken on 9 May, 1502. By this time there were a large number of Spanish ships plying between the West Indies and Spain, so the court was no longer so enthusiastic about providing Columbus with enough money for further exploration. However, Isabella gave him four ships with which he hoped to land on the American continent. Every kind of disaster touched this journey—sickness, storms and ship wrecks. Columbus returned to Spain exhausted and crippled. He died in 1506, aged about sixty years.

The continent of America has got its name from another Italian explorer, Amerigo Vespucci, who made a number of voyages between 1497 and 1504. Vespucci understood that the country he saw was not Asia but a new continent, whereas Columbus went on believing firmly that this was the eastern part of Asia. Both of these explorers visited South America. It is now commonly known that North America was first discovered by Vikings as early as 982 B.C., when Eric the Red was driven out of his native country, Norway. He settled there with his followers and lived peacefully with the local inhabitants. Although it is certain that the earliest Europeans in America were Vikings, no real or lasting contact was made between the continents of Europe and America. Claims have been made that other European explorers actually discovered America before Columbus, but none of these claims has been proved.

The true 'discoverers' of America may have been pre-historic Asian tribes who crossed the Bering Straits in rough boats, or walked across when the sea was frozen, or braved the Pacific Ocean in delicate boats. Perhaps Columbus was partly right when he called the natives 'Indians', because it is now known that many migrations from Asia to America took place in pre-historic times, long before Europe was able to send explorers westward.

There is an interesting end to our story. The wreck of a small ship has been found off the coast of Hispaniola. It is almost certain that this is the hundred-ton '*Santa Maria*', one of the most famous ships in history, which ran aground there five centuries ago when its pilot made a small navigational error.

EXERCISES

A—Understanding

1. Why was Columbus's crew so rebellious on his first voyage?
2. Why did Columbus give the name of Indians to the natives of America?

3. On which of his voyages did Columbus first sight the American mainland?
4. What is the importance of Columbus's voyages?
5. What happened to the '*Santa Maria*'?
6. Who was the first European to set foot in America?
7. Who were the first discoverers of America?

B—Composition

(*a*) Imagine that you were a member of Columbus's crew who thought the world was flat. Describe, in a short essay of about 150 words, how you felt when you first saw land after two and-a half months on the sea.

(*b*) Describe the ships of Columbus's time in a paragraph of about 80—100 words.

C—Grammar

Certain other verbs such as 'like', 'dislike', 'know' and 'understand' are also hardly ever used in the continuous tense. The reason for this is that liking, disliking, knowing or understanding cannot be started or stopped just when you feel like it. In a sense they are also *passive* in much the same way as 'see', 'hear' etc., which were discussed in the last lesson. For instance, we never say, 'I am knowing what you mean'.

Instead, we say,

'I know what you mean'.

And in the same way, we never say,

'I am disliking the weather'.

but always say,

'I dislike the weather'.

If, however, we are talking about something which will come to an end, the Present Continuous Tense may be used, as in the following examples:—

(*i*) He is liking his dinner (the dinner will be finished before long).

(*ii*) He is understanding his lesson (the lesson will come to an end before long).

There is a rule for this. The Continuous Tense is used for something which is happening at the time, *but which will most probably come to an end very soon.*

2. Point out the difference between
   (*i*) I like this food.
   (*ii*) I am liking this food.
3. Use the verbs 'know' and 'understand' in the simple tense.
4. Construct sentences using the verbs 'believe', 'agree', 'find' and 'hope' in the continuous tense.

ROAD SAFETY

With the vast increase of traffic on our roads, we must train ourselves to use them and cross them with the utmost care. Accidents can happen in the twinkling of an eye, without the slightest warning. And accidents can be terribly destructive, leading to loss of limbs or of life itself. They almost invariably cause considerable damage to a costly motor-car, scooter or cycle, even if you are lucky to escape harm yourself.

Our first rules are for the pedestrians, the men who usually walk to and from their work. Most school children who read this will remain pedestrians for many more years, so they should pay special attention to these rules:

1. The safest side of the road to choose when you are walking is the RIGHT. This allows you to see the oncoming traffic, making sure that you do not wander unconsciously into the path of a speeding vehicle coming from behind. If you walk on the left, you will not be able to see it.
2. Walk as far on the right as possible if there is no pavement. If there is a pavement,

do, please, use it.

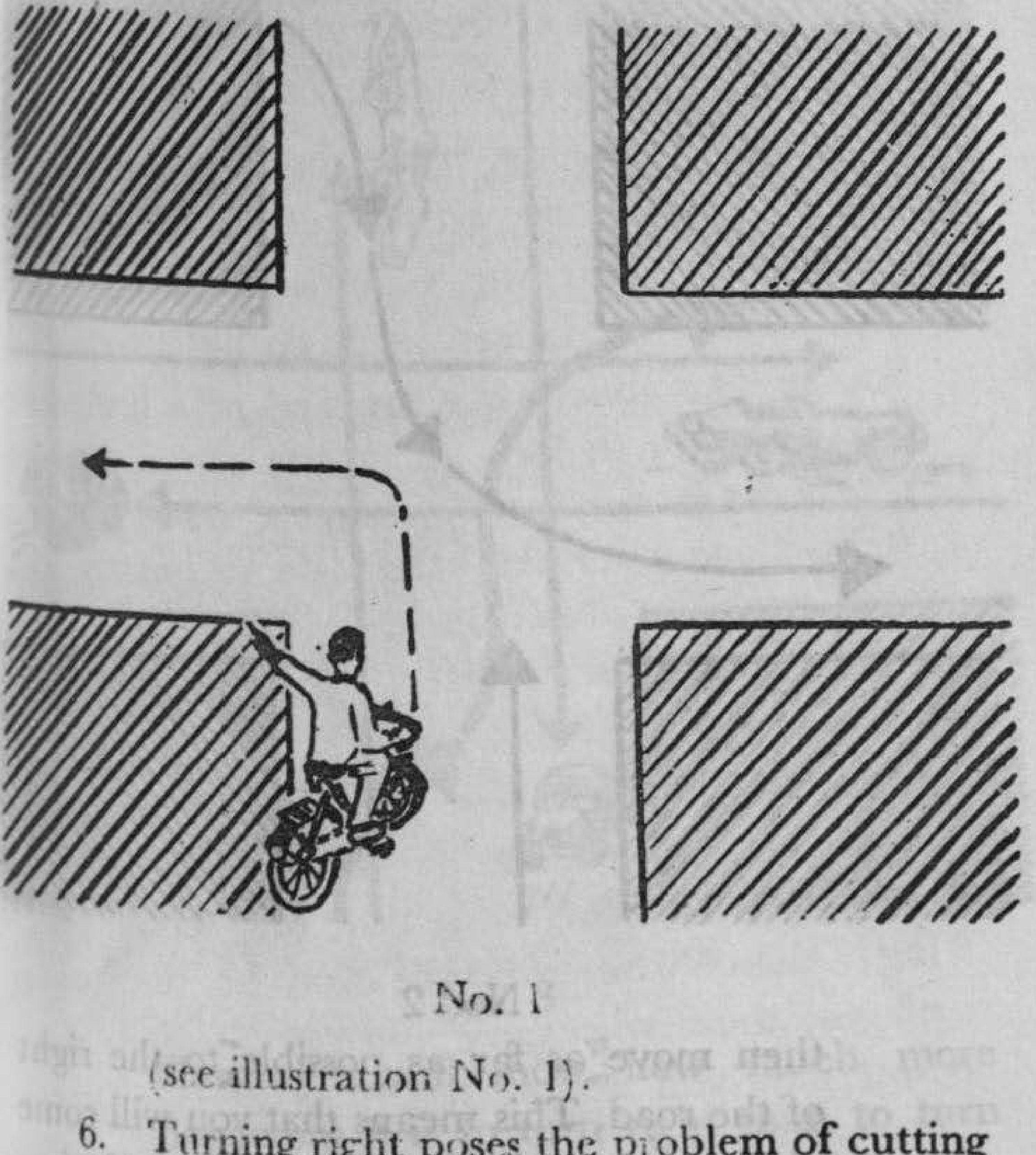
3. If you have to cross the road, do it near a traffic light or near a place where there is a policeman standing on duty or where there is a Zebra Crossing. Wait until the traffic on the road you intend to cross comes to a stop, and then cross quickly and carefully, keeping alert in case some car-driver or other road-user has not seen the traffic lights or the policeman's signals, and has therefore not brought his vehicle to a stop.
4. If there are no proper crossings or intersections, and you are forced to cross the road somewhere else, follow these instructions carefully. Stand on the edge of the pavement and look to your right, to make sure that there is no fast traffic close to you. Now look left to see how far the traffic is on the other side. Look right once more, and if the road is clear, cross quickly to the centre. When you reach the centre, look left, and if there is any traffic coming towards you, let it pass. Wait for a gap in the traffic, and then cross quickly over to the other side of the road.

5. Never run out into the road without looking first in both directions. Remember, a modern vehicle moving at forty miles an hour, weighing several tons, can do as much damage as a mad elephant.

Our next set of rules is for the road-user, whether he is a cyclist, motor-cyclist or a motorist. Over the last few years, the volume of traffic on our roads has increased greatly. Unfortunately, most of our road-users follow methods which might save them a few seconds in time, but which greatly increase the danger on our roads. Before long we shall have to adopt stricter discipline if we are to prevent wholesale accidents. Traffic in old motoring countries like the U.S.A. and Britain is orderly and well-governed: ours is still disorderly and uncertain. However, it is up to us to develop proper habits, so read the following rules carefully:

1. Do not rush along madly on the road. Even if you are a cyclist, this rule must be kept in mind. If you are on a motor-cycle or a car, remember to keep the speed of your vehicle well within the prescribed speed limit. In all built-up areas the maximum speed permitted is 30 miles per hour.

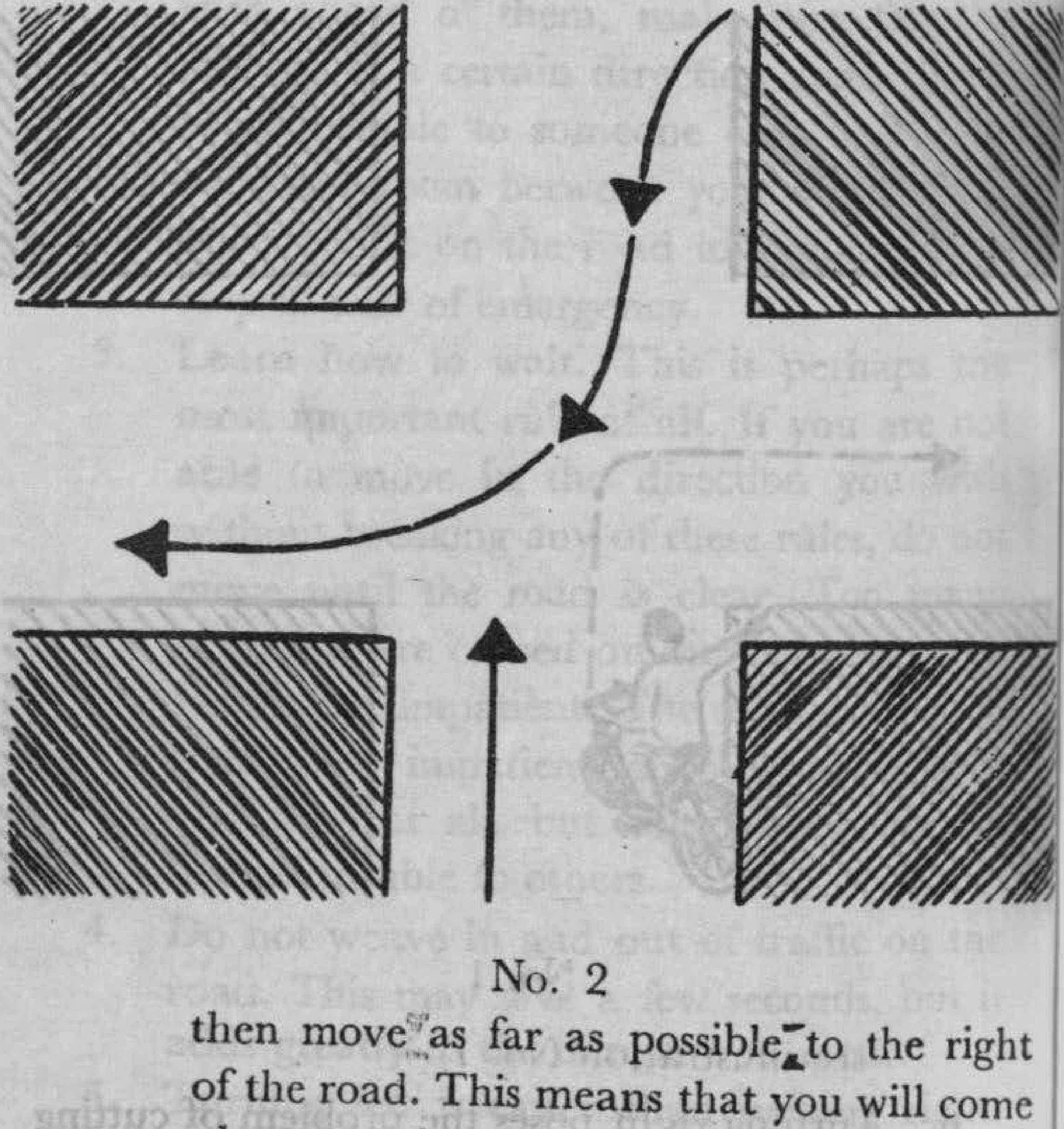
2. Be courteous to other road-users. Do not rush ahead of them, make sure that by moving in a certain direction you will not cause trouble to someone else, and leave sufficient room between your vehicle and other traffic on the road to enable you to stop in case of emergency.
3. Learn how to wait. This is perhaps the most important rule of all. If you are not able to move in the direction you wish without breaking any of these rules, do not move until the road is clear. Too many accidents are caused on our roads because people are impatient. The strange thing is that these impatient people hardly save any time at all, but they cause a great deal of trouble to others.
4. Do not weave in and out of traffic on the road. This may save a few seconds, but it adds greatly to the danger you incur.
5. Turning left is easier than turning right. All you have to do is keep over as far to the left as possible, give your signal well in time, make sure that there is a gap between the vehicles large enough for you to go through safely, and then turn left.



No. 1

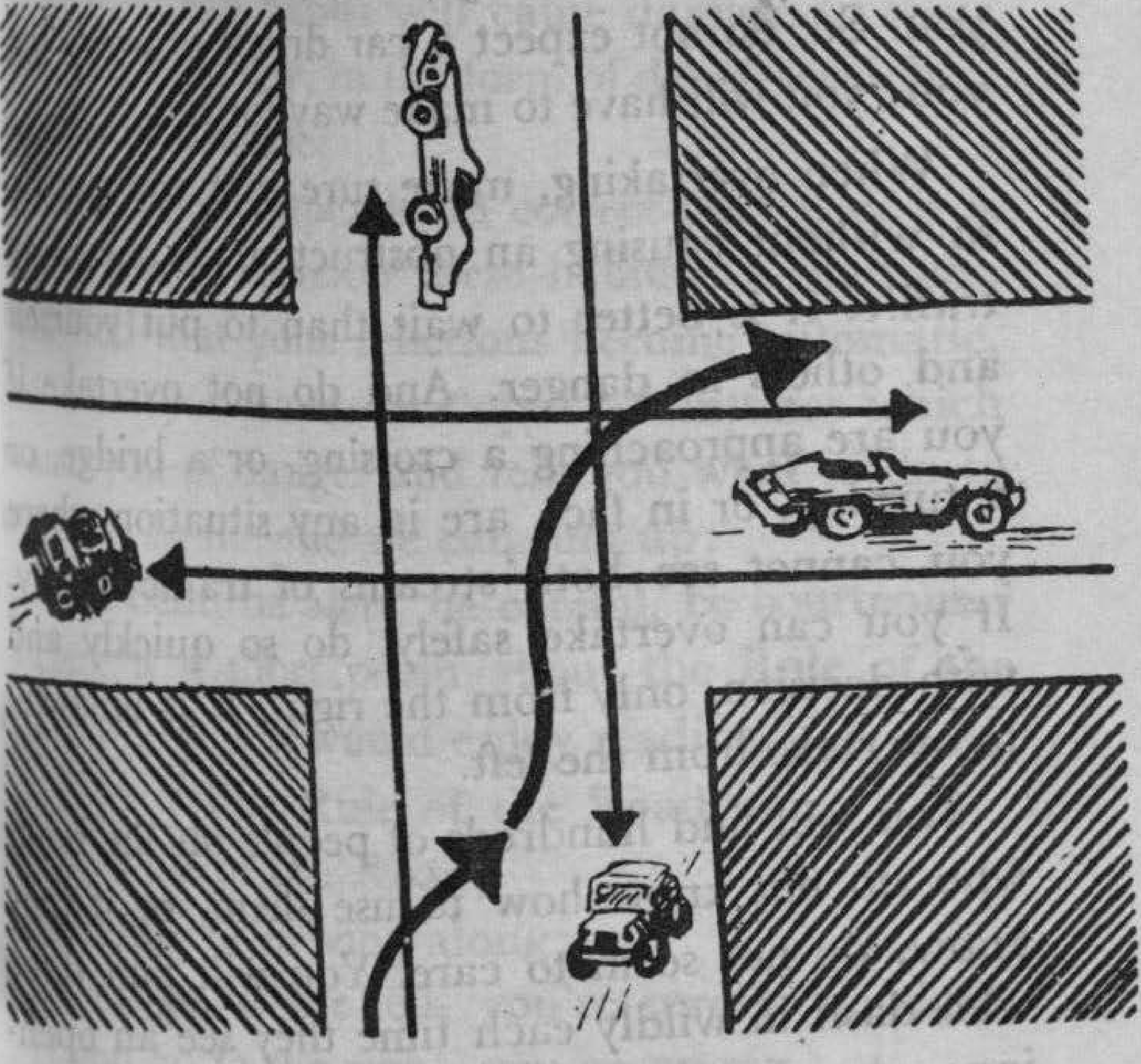
(see illustration No. 1).

6. Turning right poses the problem of cutting across two streams of traffic, which means that you might have to wait several minutes before you can turn. The best way of executing a right turn is as follows: (a) give your signal well in advance, and



No. 2

then move as far as possible to the right of the road. This means that you will come close to the middle of the road (see illustration No. 2) continue to give your signal while you wait for a gap in the oncoming traffic as well as in the cross-traffic. Do not turn until you are sure that you can do so safely. A glance at the



No. 3

illustration will show how much more dangerous it is to turn right than to turn left, so we repeat, be very careful when doing so.

Remember, those of you who use bicycles, are likely to be overlooked by car and truck drivers. You are in special danger, because, while the car driver might be keeping a watchful eye on other cars, he just does not seem to see you. So, do not expect a car driver to worry for you; you will have to make way for him.

When overtaking, make sure that you can do so without causing an obstruction to oncoming traffic. It is better to wait than to put yourself and others in danger. And do not overtake if you are approaching a crossing, or a bridge, or a turning, or in fact, are in any situation where you cannot see both streams of traffic clearly. If you can overtake safely, do so quickly and with decision, only from the right. It is unlawful to overtake from the left.

You will find hundreds of people on the roads who do not know how to use them, or if they know, do not seem to care. You will find those who dash in wildly each time they see an opening; those who overtake you at the wrong places; those who force you off the road; those who pass you on the left. The worst offenders are usually our taxi and rickshaw drivers. You will be tempted, sometimes, to 'teach them a lesson', or to do the same yourself. You might tell yourself that if they can get away with it, so can you. But do not give in to this temptation. If others are bad road-users, there is no reason for you to become one, and you can be sure that their bad habits will cause damage to their vehicles some day, in the form of dents, scratches, accidents or worse.

Road safety depends on correct habits, so it is up to you to develop these habits. In time you will find that your reactions become automatic, and that you have developed an instinct which warns you of danger and tells you what to do to avoid it. In the end we can sum up:

Be patient, be alert, be careful, be courteous.

Here is a short poem about the Rule of the Road which you would enjoy reading:

The Rule of the Road.

The Rule of the Road,
In riding or driving along;
If you go to the left, you're sure to go right,
If you go to the right, you go wrong.

EXERCISES

A—Understanding

1. What would you say are the most important rules to be observed on the roads?
2. When walking, which side of the road would you choose?

3. Why is the cyclist in special danger?
4. What method would you adopt for making right turn?
5. Are you allowed to overtake from the left?
6. When should you not attempt to overtake?
7. How would you cross a road?
8. Why is it more difficult to turn right than t turn left?

B—Composition

(*a*) Describe the traffic you see on any mai road in your town, and point out the erro made by some of the road-users.

(*b*) Tell, from your own experience, what yo feel is the greatest danger on our roads.

C—Grammar

1. Look at the following sentences:—

(*i*) Men eat animals.
(*ii*) Animals eat men.

You will understand immediately that the tw sentences do not mean the same thing, eve though the same words have been used in bot the sentences. This example has been given to show the importance of word-order, or the position of words in a sentence depends on this word-order. Each of these words, 'men', 'eat', 'animals', has its own meaning, which you can k up in any dictionary. But each word also ts some of its meanings from whatever position occupies in a sentence. We find, therefore, that ost words in English have two kinds of meangs (*i*) a dictionary meaning (*ii*) a positional eaning.

In the first sentence, 'Men eat animals', the un 'men' has been placed in the *subject* posin, and the verb 'eat' describes an activity of en'. The noun 'animals' has been placed in e *object* position. In the second sentence, nimals eat men', the positions have been anged around, and the verb 'eat' now describes activity of 'animals'.

This is important if you wish to get your eaning clear. The meaning of an English ntence depends a great deal on the correct osition of words.

. Use the pronouns 'he', 'they', 'she', 'it', 'I' and 'you' in *object* positions in sentences.

. Pick out the pronouns used in the *subject* position in the sentences given below.

. Pick out the pronouns used in the *object* position in the following :

(*i*) He likes it.

(*ii*) It dislikes him.
(*iii*) They fought them.
(*iv*) Is it for me?
(*v*) I spoke to her.
(*vi*) She did not hear me.
(*vii*) It cannot pass through it.
(*viii*) I heard you.
(*ix*) You heard me.
(*x*) Did you think of them?

THE PELICAN CHORUS

ng and Queen of the Pelicans we;
other birds so grand as we!
ne but we have feet like fins!
th lovely leathery throats and chins!
Ploffskin, Pluffskin, Pelican jee!
We think no birds so happy as we!
Plumpskin, Ploshkin, Pelican Jill!
We thought so then, and we think so still!

e live on the Nile. The Nile we love.
night we sleep on the cliffs above.
day we fish, and at eve we stand
n long bare islands of yellow sand.
nd when the sun sinks slowly down
nd the great rock walls grow dark and brown,
here the purple river rolls fast and dim
nd the ivory Ibis starlike skim,
ing to wing we dance around,
amping our feet with a flumpy sound,
pening our mouths as Pelicans ought,
nd this is the song we nightly snort

Ploffskin, Pluffskin, Pelican jee!
We think no birds so happy as we!
Plumpskin, Ploshkin, Pelican Jill!
We thought so then, and we think so still! 24

[*Edward Lear*]

Notes

Title.	Pelican. Large waterfowl with pouch for storing fish.
Line 16	Ibis—stork-like bird with long curved bill found in lakes and swamps of warm climates. Skim—glide over the water touching it lightly.

THE DEFENCE OF THE BRB CANAL

The ancient city of Lahore was threatened by Indian forces in the late summer of 1965. Lahore had grown from a small town into a huge city of nearly two million. Its importance as the trade and government centre of the west wing of this country, can well be imagined. The Indians had been suffering reverses in Kashmir, and to create a diversion they crossed he border, and moved with large forces towards Lahore.

On the sixth of September, during the small hours of the morning, the attack was launched. Two full divisions and one independent brigade aced a tiny Pakistani force comprising seven battalions under Major General Sarfraz Khan, who had a border of 89,000 yards to defend. The Indian plan of invasion had been carefully made, and although our army was prepared to meet the danger, the enemy was able to carry out part of its plan with the advantage of surprise.

In fact, all advantages lay with India in the beginning. She is four times the size of our country, with four times as many resources. At the time of independence, most of the industrial areas went to India, but hardly any to Pakistan. She was manufacturing advanced military equipment, whereas Pakistan had to rely on supplies from abroad.

Outside world held its breath when it saw what happened. Pakistan recovered from its early shock with amazing speed and came to grips with its huge enemy. In a full scale war, which lasted for seventeen days, the invader was driven back in disgrace, suing for a cease-fire.

Many were the deeds of heroism done by our soldiers in that short but intense war. The Indians advanced towards Lahore until they came to the BRB Canal, which flows from north to south almost parallel to the Indo-Pak border. They had met with stubborn resistance from the Pakistan Rangers, the border police force which could hardly be expected to fight a battle against a trained army, but it did. However, the Rangers were few and scattered, so the Indians managed to roll over them until they came upon the forward positions of our army. Here they met a withering screen of fire by Pakistani machine guns and rifles. They had not expected

his, so their army broke and ran. The advance
ad been halted almost as soon as it had begun.

The Indian Commander now divided his army
nto two parts, and moved towards the BRB
anal at two points, Wagah and Burki, both of
hich are outlying villages of Lahore.

In the Wagah sector, Major Arif Jan engaged
e enemy with a single battalion. The courage
hown by Arif Jan and his men has already
ecome a legend in our history. Heavy losses
ere inflicted on the Indian army, but at last
is small band of men was overcome. No
ldier had left his post. Each had fought to the
st breath and as long as his ammunition had
sted. They had not fought in vain. Their
ubborn resistance had so blocked the progress
f the Indians and destroyed their confidence
at they now moved slowly and without being
re of themselves.

A little further down the Wagah road, they
ere faced by a battalion of the Baloch regiment.
nce more they were subjected to heavy, accu-
ate fire, which sent them back in confusion.

As the day wore on, the Indians became
mpatient and started an all-out attack. The
aloch battalion had done its work, so it was

pulled back behind the small village of Dograi. Now the Pakistan Air Force came in to help the army, and it was a sight to see the screaming jets swoop in, circle round and then come in again. The Indians tried hard to get towards the Batapur bridge, but each attack was repulsed, and each time they lost heavily. It was costing them too much, so they dug in now, instead of attacking.

Pakistan acted with boldness. On 8 September, an Infantry Brigade under Brigadier Sher crossed over the BRB Canal and made a risky but determined attack on Indian positions. Our surprised enemies ran away before this attack, and did not halt until they had reached Wagah.

The courage of a few hundred men had caused the massive Indian attack to bog down. The rest of the war was fought, at least on this front, between groups of soldiers firing from dug-in positions. A few more direct attacks were made by the Indians, especially on the night of 21 September, but each time the enemy suffered heavy casualties and drew back. The day before the cease-fire was called, the Indians did manage to occupy Dograi, but this was nothing as compared with the city of Lahore which they had hoped to capture.

At the same time, a desperate battle was being fought at another point on the BRB canal, near the village of Burki. A handful of Pakistani soldiers was holding on against a greatly superior army, both in numbers and equipment.

The attack against Burki took place at the same time as that against Wagah. The 7th Indian Infantry Division kept up the assault for three days against a single company of the 17th Punjab under Major Aziz Bhatti.

The Indian war machine moved towards Hudiara village, and some hundred men under Major Shafqat Baloch had time to take up defensive positions along the Hudiara drain. Less than a hundred men facing a whole division! Yet [illegible] division could not advance further as long as Major Shafqat and his company remained there. But they could not hold on for very long and were withdrawn on the night of 10 September.

In the village of Burki, Major Aziz Bhatti found himself subjected to attack after attack, nine in all during a period of three days and nights. The heroism with which he and his men defended their position has perhaps not been equalled by any other group of soldiers in the war. This handful of men had no supplies and no proper shelter, but they stood their ground with such determination that the Indian offensive came to a halt. Major Bhatti lost his life, but his unparalleled bravery had succeeded in taking the heart out of the Indian attack. From 11 September until the cease-fire, the grand plan of the Indian army to capture the city of Lahore and thus bring Pakistan begging for peace, was reduced to occasional artillery firing and sniping with rifles. The Indians were no longer ready to risk further engagement with our men, who could fight so well under the most unfavourable conditions.

At no time could the Indians cross over to the west bank of the BRB canal. Truly, this slender ribbon of water, defended so stubbornly by dedicated soldiers, proved to be the miracle which prevented the fall of Lahore. All Pakistanis owe a deep debt of gratitude to men like Arif Jan, Shafqat Baloch and Aziz Bhatti, and those who fought with them.

EXERCISES

A—Understanding

1. Where is the BRB canal?
2. What is its importance?
3. How had the Indians hoped to cross it?
4. What happened at Wagah and Dograi?
5. Who defended the Wagah sector?
6. What happened at Burki?
7. Who defended Hudiara?
8. Who defended Burki?

B—Composition

(*a*) Write a paragraph of 80—100 words on the defence of Wagah.

(*b*) Imagine yourself to be an Indian soldier who has been ordered to advance towards Burki during the 1965 war. Describe your experience in an essay of about 100 words.

C—Grammar

1. In the previous exercise we saw how, by changing the position of words, we can alter the meaning of the sentence. But, sometimes you come across sentences which have been turned round, and which still keep their original meanings. This is specially true of poetry. Look at the following:

(*i*) He went home.
(*ii*) Home went he.

Here you will see that there is no difference between the meanings of these two sentences. The reason is simple. You cannot imagine a house *going* anywhere. It is stuck too firmly in the ground. Therefore, the verb 'went' must describe an action made by the man. There is no point in describing an impossible action, so we guess that 'went' applies to 'he', not 'home' even when the positions are all wrong.

2. pick out the subjects in the following:—

(*i*) Back fell the army.
(*ii*) They moved towards the building.
(*iii*) Horses Salim likes.
(*iv*) The army faced the enemy.
(*v*) The enemy faced the army.
(*vi*) Round the elephant flew the bird.
(*vii*) Into the house ran the cat.
(*viii*) The world held its breath.
(*ix*) Many were the deeds of heroism done.

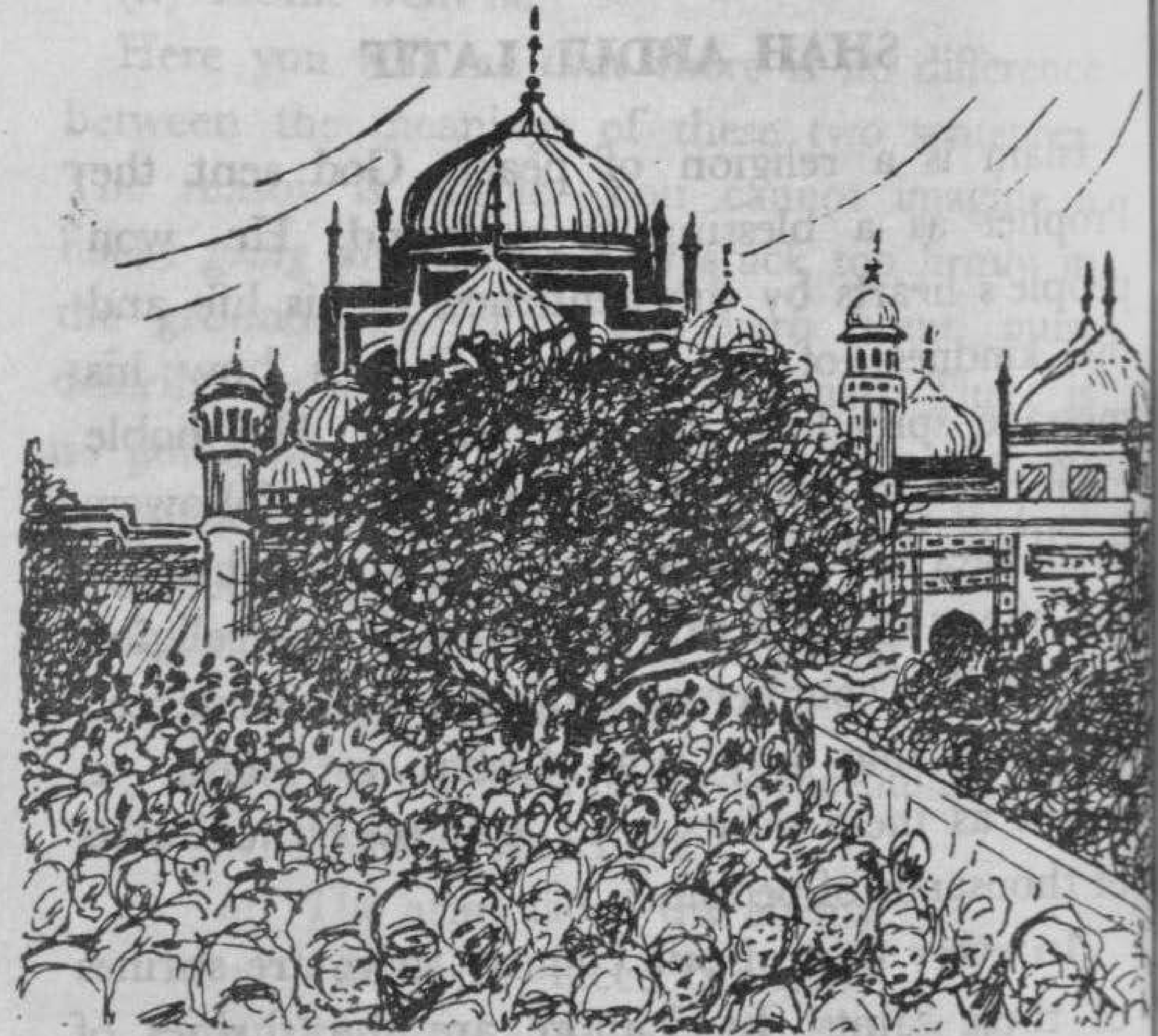
3. Re-write those of the above sentences in which the position of words seems wrong.

SHAH ABDUL LATIF

Islam is a religion of peace. God sent the Prophet as a blessing to mankind. He won people's hearts by the gentleness of his life and the kindness of his nature. This is how his message spread so far and so fast. His noble example was followed by many of his followers in all ages and in many countries. It was through the efforts of these saintly men that our religion spread. The conquerors and kings did not succeed in converting any non-Muslim to Islam, as much as these saints who won over the hearts of thousands of people.

In every part of our country there are shrines of these saints. In Lahore are the shrines of Data Ganj Bakhsh and Mian Mir Sahib. In Pakpattan lived and died Baba Farid. In Multan, in Peshawar and in countless other towns and cities there are the tombs of many of these men of God. A great Saint also lived in Sind. His name was Shah Abdul Latif, but he is lovingly known as Lal Latif by his devotees.

Shah Abdul Latif was born in a small village called Hala Haveli in 1690. The pious Mughal



Emperor Aurangzeb then ruled this sub-continent. Shah Abdul Latif's ancestors had migrated to Sind during the days of Timurlane. They had come from Herat. Sind was then a centre of Muslim culture and Shah Abdul Latif's ancestors liked it so much that they decided to make it their home. But no one would have cared to learn their name if many centuries later one of their descendants, Syed Habib Shah had not been blessed with a son who grew up to be the Saint Lal Latif.

Shah Latif had a very sensitive mind. His heart was soon filled with the love of God and beauties of nature moved his feelings strongly. While he was only a boy, he started writing poetry. He was also keen on gathering knowledge and he grew up to be a great scholar of Arabic and Persian. When he was twenty, he was married. He showed great kindness to his wife and lived at home for many years. His heart, however, turned more and more towards religion and devotion, and he felt restless in living a normal, domestic life.

When his father died Shah Latif left his home and went to live on a mound at some distance from his village. A mound of sand is called *Bhit* in Sindhi and due to the fact that he had gone to live on such a mound, Shah Latif came to be known as the Saint of Bhitai. To this day he is famous all over the country as Shah Abdul Latif Bhitai or Shah Latif of the 'Sandy Mound'.

As days passed, Shah Abdul Latif's love for God grew until he found pleasure only in devotion and spent most of his time in prayers and meditation. His spiritual power grew stronger with devotion and prayer and people were attracted towards him. Any one who came to him was captivated by his winning ways and the number of his followers increased day by day. Close to the mound on which Lal Latif came to live there is a natural lake. His poetic nature loved its calm atmosphere. He would spend most of his time sitting on the bank of this lake. As he sat there he prayed to God and sometimes composed verses in His praise.

People came to him from far and near. Shah Latif received them kindly. He listened to the tales of their sufferings, gave them what assistance he could and prayed for their happiness. He gave them faith and filled their minds with noble thoughts and love of good deeds. Even hard-hearted criminals and wrong-doers felt attracted towards him. Lal Latif talked to them gently and recited to them his simple verses.

Shah Latif was not only a Saint and a poet, he was also a musician. He found great comfort in music. His skill in this art enabled him to make many improvements and changes in the complicated music of his time. As in everything else, he loved simplicity in music and musical instruments. The capital of Sind, Thatta, was then a centre of music and musicians. People were so fond of it that singing could be heard from most of the homes. Shah Latif naturally learnt to understand music and like it. He, however, did not agree with the complications that had got into it.

Shah Latif also invented a simple musical instrument and called it 'Tamboor'. It was like an instrument used by the Arabs but differed from it in the number of strings. To this day the Tamboor is popular all over Sind. The old and the young play it and sing the songs of Lal Latif to its simple but moving tunes.

Lal Latif died in 1752 on the mound where he had lived and was buried there. A famous king of Sind, Ghulam Shah Kilhora came to have a faith in the Saint and had a shrine built over his tomb.

Shah's devotees collected his poetry and this collection came to be known as the Rasalo of Shah Latif. The Saint was a poet of the people, so he wrote his poetry in the language of the farmers and labourers. This collection of his poems is so valued that it has been translated into many languages. One great quality of Lal Latif's poetry, apart from its simplicity, is its moving music. When you listen to it, even if you don't understand a word of it, you will be moved by its melody. Not long ago, an old man used to walk the streets of Karachi at night. He played on a 'Tamboor' and sang the verses of Shah Abdul Latif. He had a white, flowing beard and shining, innocent eyes. People often stopped him and requested him to sing a song to them, which he usually did.

Lal Latif's 'Urs' is held at his shrine every year. Many thousands of people gather there, listen to the saint's songs sung on a Tamboora and offer their prayers. The shrine has been re-built recently and has been connected with the main road by means of a metalled link road. The shrine with its lovely white dome reflects the purity and dignity of Lal Latif. It is visible from a distance and dominates its surroundings as a king dominates his subjects.

EXERCISES

A—Understanding

1. Why is Shah Abdul Latif called Bhitai?
2. Why is he called Lal Latif ?
3. From where did his ancestors come to Sind and when?

4. How else is he famous, apart from being a saint?
5. What musical instrument did he invent?
6. When did he die and where was he buried?
7. Who built his shrine?

B—Composition

1. Describe the *Urs* of any saint you have watched.

C—Grammar

1. A sentence often requires the addition of 'the' or 'a' ('an') in order to become clear. Suppose your friend sent you this telegram:

   (*i*) Ship sails on Monday.

Would this mean that a ship is expected to embark on Monday, or is it a request to you to ship (which means to 'send') a certain quantity of sails on Monday? As it stands, either meaning is possible. Look what happens if we add the word 'the'.

(*ii*) The ship sails on Monday.

(*iii*) Ship the sails on Monday ('Ship' used as a verb and 'sails' as a noun).

The meaning in either case is now clear. These little words 'the', 'a' ('an') (which are called definite and indefinite articles respectively) are very important if we wish to make ourselves clear. Look once more at examples (*ii*) and (*iii*) and you will see that by putting the word 'the' in front of 'ship', we have used it as a noun, and by putting it in front of 'sails', we have used the word as a noun.

2. Put the words 'the' or 'a' ('an') wherever required in the following:—

(*i*) Man caught bus.
(*ii*) Man went to house.
(*iii*) Man went home.
(*iv*) Water in glass is cold.
(*v*) While he was only boy.
(*vi*) Sind was then centre of Muslim culture.
(*vii*) Shah Laṭif was born in small village.
(*viii*) Shah Latif was not only saint and poet; he was also musician.

A LETTER FROM TEHRAN

TEHRAN, IRAN.
15 October, 1968.

Dear Hassan,

I have been in Iran now for a week and have spent the last three days in the beautiful capital of this great country. The Iranians are heirs to one of the oldest civilisations of the world. This country was already an ancient empire when Rome began its history. Islam came to Iran in the days of Hazrat 'Umar and since then it has been a Muslim country. The people of Iran are our brethren. They are our great friends. Whenever I have met Iranians, whether in Iran or in England and Europe, I have found them full of love and good feelings for Pakistan. The Shahinshah is a noble gentleman and a wise statesman. He strongly believes in the unity of the Muslim world and has always worked for it. We in Pakistan love him perhaps as much as do the people of his own great country.

After reaching Tehran I got in touch with Doctor Mezhari Tehrani. He is an old friend of mine, both of us having been together at

London University. He insisted that I should stay with him. I was extremely reluctant to do so, because I did not want to cause him any inconvenience. But Doctor and Madam Tehrani are so affectionately hospitable that I had to yield. I am now staying in their house which is close to the University where Doctor Tehrani teaches. The Doctor and Madam have taken me out several times and I have already seen a great deal of Tehran. But before I tell you what I saw let me give you a brief account of the history of this lovely city.

Tehran is now the capital of Iran. It is a beautiful city in lovely surroundings. It lies at the foot of the Elburz Mountains, only 70 miles from the Caspian Sea. In the past the travellers used to go on the top of the hill upon horse-drawn carriages for it lies at a height of about 4000 feet. In the background towers the snowy peaks of the Demavend, the highest mountain in Iran. The air here is dry and bracing and so clear that you can see for almost unbelievable distances.

Though Tehran is an old city it became the capital only since 1788. It was for long a small and insignificant town. The name 'Tehran' is said to mean 'the plains' in contrast to 'Shamran' which means 'the mountain'. Shamran is the suburb of the city to which many people go in summer to escape the heat of Tehran. Yaqut, a great historian of the 12th century, first mentions Tehran as a small town whose houses were constructed underground. In the 14th century it was a town of some importance. Later, it became the residence of the court for a while because of its lovely surroundings. A 17th century traveller states that it contained 3,000 houses built of sun-dried bricks. The Afghans invaded it early in the 18th century, and captured and plundered it.

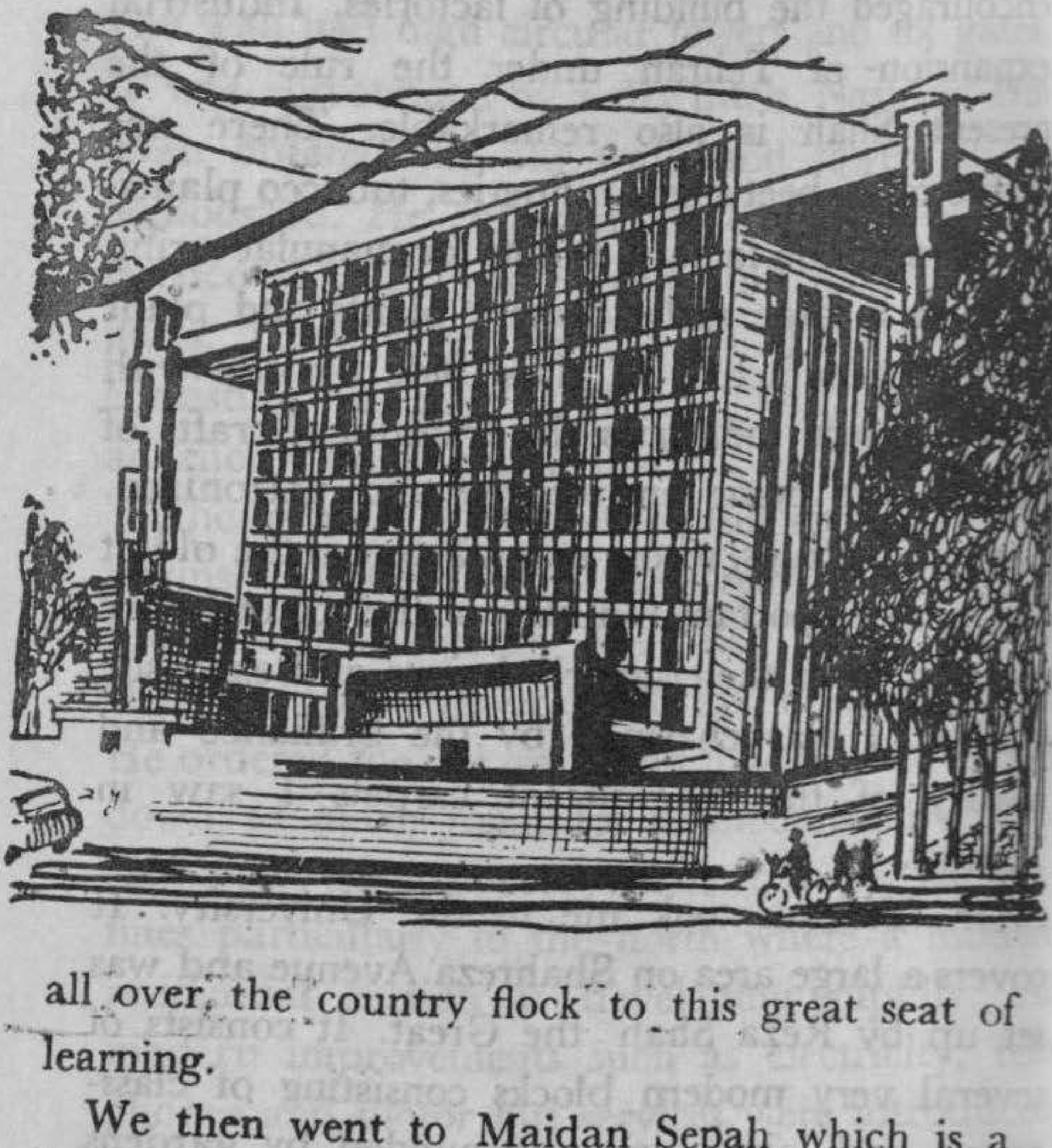
With the rise of the Qajar dynasty, at the close of the 18th century, the period of the city's greatness began. Agha Mohammad Khan selected it to be his capital in preference to Isfahan or Shiraz. It then began to expand in size and population so that in 1810 it had 12,000 houses and about 50,000 people. It continued to have the same size until 1870 when it underwent an entire renovation at the hands of Nasir-ud-Din Shah. Formerly it was like a fortified polygon surrounded by battlemented mud walls 20 feet high. It had a circumference of 4 to 5 miles.

The wall had high circular towers and six gates. It was surrounded by a dry ditch. Nasir-ud-Din Shah ordered the old walls and towers to be demolished. He enlarged the city to a circumference of twelve miles and built earthen ramparts. There were twelve gates in the ramparts consisting of high archways and towers all adorned with coloured tiles.

The modern greatness of the city, however, begins with Reza Shah the Great, the father of the present Emperor. He ruled from 1925 to 1942 and was a very capable and energetic ruler. He ordered the old walls and towers to be pulled down to make room for a modern city. The city now extends everywhere beyond its confines particularly to the north where a modern residential section is developing rapidly. All modern improvements such as electricity, telephones and motor bus services were introduced The king also improved the roads, making a large number of wide avenues lined with trees Most of these are now asphalted and lined with lime trees, elms, maples, oak trees and beech trees.

Reza Shah the Great, also took a keen interes in the industrial development of the city. H encouraged the building of factories. Industrial expansion of Tehran under the rule of the present Shah is also remarkable. There are textile mills, beet sugar refineries, tobacco plants, an ammunition factory, plants for manufacturing soap on a large scale, cement plants and plant for the manufacture of glass. Side by side with these modern industries the traditional crafts of Tehran are being encouraged and patronized. Carpets and rugs, whose manufacture is the oldest and most important industry of the country are still woven in their superb designs and exquisite quality. I was charmed by the brilliance and beauty of the magnificent carpets I saw in Tehran.

Dr. Tehrani took me to the University. It covers a large area on Shahreza Avenue and was set up by Reza Shah the Great. It consists of several very modern blocks consisting of classrooms and laboratories surrounded by gardens and sports grounds. The university mosque is small but attractive and I offered my prayers in it. The University of Tehran imparts education in all branches of learning and produces lawyers, doctors, engineers, scientists and administrators for the country. Students from



all over the country flock to this great seat of learning.

We then went to Maidan Sepah which is a large square surrounded by modern Government buildings. It is the centre of the city and was formerly called Topkhana. Conspicuous among the buildings in this area are those of the Ministry of Post and Telegraph, the Municipality and the Imperial Bank of Iran. The Senate House is also on the Sepah Avenue. It is an unusual building of modern designs very attractive to look at. It is approached by a wide and impressive flight of marble steps. International conferences are often held here.

Around the Baharestan Square are the National Assembly Building and Masjid-e-Sipah-Salar. The former is really a Qajar Palace of the later Qajar period. It is a very imposing building and looks quite large. It houses a vast library which can be visited with a permit from the Assembly office. The mosque was also built in the late Qajar period and its most conspicuous feature is its beautiful tiled dome. Dr. Tehrani and I climbed one of its eight minarets from where we had a lovely view of the city. Masjid-e-Sipah-Salar is a theological University and one can watch Ulema teaching their devout pupils here.

I had a keen desire to visit Kahe Marmar which, as its name shows, is a Marble Palace. It is the winter residence of the Shah and was built in the days of his father. Dr. Tehrani obtained permission from the Dean of the University and we went to see it the next day. It is built of green marble and of a rare and very expensive stone called onyx found in Yazd. It has a majestic, dark-coloured dome modelled on Isfahan's famous mosque. The imperial guards were very smartly turned out and the visit gave me great pleasure.

We then visited Kahe Golestan Palace. It was built in the early nineteenth century by the Qajar Shahs. It is a lovely building surrounded by pretty gardens and other smaller palaces. The Emperor uses it only on state occasions. It is open to visitors for the rest of the year. It is almost a museum now. Its interior decoration is very rich. The articles of decoration include excellent objects of art, rich carpets, tapestries and furnishing. A replica of the famous Peacock throne, made for Fateh Ali Shah, largely from the jewels brought by King Nadir Shah from Delhi is also in the palace.

We then went to see the world's most colourful collection of diamonds, rubies, emeralds, sapphires, pearls and gold. The treasure is called Javaherate Sultanati or crown jewels and is exhibited in a vault of Bank Markazi. The principal items are said to include the original Peacock throne of Shahinshah Shahjehan, Daryae Noor, one of the world's biggest diamonds, a jewel-studded globe and the Imperial Crown worn by the sovereign on the occasion of coronation. It is indeed a most impressive and magnificent collection.

A visit to the city cannot be complete without an evening spent in the Bazaar of Tehran which is the largest in Persia with the exception of that in Isfahan. It is a maze of covered passages with little shops on both sides, much like the bazaars inside the old city of Lahore. The passages in Tehran, however, open frequently into small courts or squares. There are separate sections for each trade and there are streets of shoe-makers, butchers, copper-smiths and other trades. (The whole bazaar is a combination of the mysterious and the familiar.) Almost anything can be bought here, more cheaply than from the modern shopping centre of the city. One must not, however, forget to bargain, for the shopkeepers ask more than what they are expected to be paid. Dr. Tehrani helped me to buy a fine carpet and some aromatic spices which I shall bring with me.

There is a great deal more to tell you, but the letter has already become very long. I think I shall tell you more some other time.

With love from
Daddy

EXERCISES

A—Understanding

1. How old a country is Iran?
2. When did Islam come to Iran?
3. Why is Tehran considered a lovely city by the writer?
4. When did the first period of Tehran's greatness begin?
5. What changes were brought about in Tehran by Reza Shah, the Great?
6. What industries have developed in Tehran?

B—Composition

1. Imagine that you are shopping in the bazaar of Tehran. Describe in 100—150 words what you see there.
2. Briefly describe:
   - (*a*) Kahe Marmar.
   - (*b*) Kahe Golestan.
   - (*c*) Jawaharate Sultanati.

C—Grammar

1. When you are talking about a well-known fact, or about something general, it is not necessary to use articles, as in the following examples:
   - (*i*) Water is composed of oxygen and hydrogen.
   - (*ii*) Air can be found everywhere.
   - (*iii*) Motor cars must be taxed.
   - (*iv*) Man (or mankind) is warlike.
   - (*v*) English is easy.

But when you are talking about particular matters, articles must be used, as in:

- (*i*) The book is good.
- (*ii*) A rest after meals is health-giving.
- (*iii*) A walk after dinner makes you energetic.

2. Put articles in the following wherever required:
   - (*i*) Sleep is necessary for health.
   - (*ii*) Water in tap is frozen.
   - (*iii*) Gas cannot be compressed.
   - (*iv*) Liquids find their own level.
   - (*v*) Typewriter is not working properly.
   - (*vi*) Tehran is now capital of Iran.

(*vii*) Heat is kind of energy.
(*viii*) People go away in summer to escape heat of Tehran.
(*ix*) It is centre of city.
(*x*) I had keen desire to visit Kahe Marmar.

THE BATTLE OF QADISIA

Some battles have decided the fate of empires. The battle of Qadisia (or Cadesia) fought between the Muslims and the Persians in 14 A.H. (636 A.C.) was one such battle. It decided the fate of the ancient Persian Empire for ever and established the rule of Islam over Persia.

The rivalry between the Arabs and the Persians had been as ancient as the two races. While the Arabs had been weak and divided before the advent of Islam, the Iranians ruled over a big Empire. Time and again they had taken advantage of Arab disunity and attacked the enemy until they had come to possess large frontier areas of Arabia. The Arabs rebelled whenever they could, but most of the time their efforts were in vain.

The Persians had become so haughty that they looked down upon all Arabs as their slaves. When the Holy Prophet sent his famous letter, inviting the Persian Emperor and his people to the true faith, he was enraged. He not only ill-treated the messenger but even ordered his governor of the Arab province to send the

Prophet to his court as a prisoner. The governor was, however, more sensible than his foolish master. Soon after the Emperor himself died and the empire became unsettled. The Arabs profited from the situation and rose in revolt. When Hazrat Abu Bakr became the Caliph of Islam, a woman, Puran Dukht ruled over Persia. Musanna, an Arab chief, raised a small army and began campaigning on the frontiers. He then came to Medina and advised the Caliph that the time had come for a more organized attack on Persia. Hazrat Abu Bakr accepted the advice and sent Khalid—the sword of Allah—with an army to begin the campaign. In several successive battles Khalid conquered many strongholds along the frontier and defeated the Persian forces again and again.

Just then the Muslims also faced a serious threat from the Christians in Syria. So Khalid was sent to the Syrian front. When Hazrat 'Umar succeeded as the Second Caliph, he focused his attention on the Persian front. He appointed Abu 'Ubayd as the commander of a new army and sent him to push the campaign vigorously. He achieved several notable successes and reached the river Euphrates. The enemy brought the largest army so far assembled—outnumbering the Muslims many times—and camped on the opposite bank. Against the advice of all his officers, Abu 'Ubayd crossed the river to attack the enemy. The Persians had brought war elephants with them which terrified the Arab horses. Abu 'Ubayd boldly charged the largest of the elephants and wounded him, but the animal caught Abu 'Ubayd in its trunk and crushed him. Leader after leader took command and was killed until Musanna took the situation in hand and retreated with his men across the river. This was the first defeat the Muslims suffered in the Persian wars and it cost them many valuable lives.

Hazrat 'Umar met the disaster calmly and sent reinforcements. Musanna met the Persians in several battles and inflicted crushing defeats on them.

The Persians had not so far fully realised the power of the followers of the new faith. These defeats awakened them to the danger. They deposed Puran Dukht because she was a woman and crowned Yezdgird as their new Emperor. The whole country was fired with a new zeal and revolts broke out in the territories conquered by the Muslims. Musanna thought it best to retreat to the boundaries of Arabia and informed the Caliph of the change in the situation.

The Caliph sent a call for volunteers throughout Arabia and soon thousands of seasoned warriors assembled in Medina to give battle to the Persians. The uncle of the Prophet, and one of his most loyal companions, Sa'ad bin 'Abi Waqqas was given command of the new army which numbered thirty thousand and included 1,400 'Ashab' or companions of the Prophet.

Sa'ad marched forward to the historical place called Qadisia (Cadesia), a plain bounded on the west by a running stream and on the east by a branch of the Euphrates. There he waited for the arrival of the enemy. Hazrat 'Umar detested warfare, so he asked Sa'ad to send an embassy to the Emperor and invite him to the true faith. Sa'ad chose fourteen chiefs for the purpose. When they reached Yezdgird's court the Persians mocked at their simple dress and their lean figures. The Muslims bore the taunts patiently and delivered the message. They offered the Emperor either to embrace Islam and join the Muslim brotherhood or to pay tribute and come under their protection. Yezdgird haughtily reminded them of their former wretchedness, their eating of lizards and their evil customs. The leader of the Embassy answered, "Whatever you have said regarding our past is true. Our food was green lizards; we buried our infant daughters alive. But God in his mercy has sent us a Prophet, a scripture which teaches us the true faith and has brought about a revolution in our lives. If you choose the sword, it shall then decide between us." Yezdgird was furious and ordered that a basket of earth be placed on their head. Amir, a member of the embassy, gladly accepted the gift and boldly replied, "This is a sign that the possession of this soil shall pass from you to us."

The Emperor now got together an army of 1,20,000 men with a large number of elephants and horses. This was under the command of the greatest Persian General Rustam who advanced across the Euphrates to meet the Muslim forces. Rustam did not much like the task entrusted to him and tried to bribe the Muslims with money. But the Muslims stuck to their terms and the negotiations failed.

The battle at last began and the Persians moved on their elephants. The Arab horses were once again terrified by these black demons and the Muslim cavalry was on the point of being defeated when the archers of the tribe of Tamim sent such a shower of arrows that the elephants turned back and the day ended in favour of the Muslims. The Persians lost at least 10,000 men in one day.

Fighting was resumed next morning and the Persian cavalry was defeated on the second day. On the third day, the elephants were brought out again by the Persians and caused considerable disorganisation among the Muslim ranks. Sa'ad called an indomitable Muslim cavalry Commander Qa'qa', (Caca) and asked him to do something about the 'black terror'. Qa'qa' boldly advanced towards the great white elephant which led the others and thrust his lance into its eye. A second elephant had both its eyes put out and the whole body of elephants then stampeded through the Persian ranks. The Muslims now reorganized themselves and made a determined attack. Fighting continued throughout the day and even through the night. On the fourth day fighting was taking place in the Persian tents and Rustam ran away to save his life. He jumped into the canal and tried to swim across, but was recognised by a Muslim soldier named Hilal who pursued him and killed him. He then returned to the battlefield, mounted Rustam's throne and declared, "By the Lord of the Ka'ba, I have Slain Rustam". The Persian army was panic-stricken and was driven back to the canal where thousands perished.

This battle decided the fate of the Persian Empire and soon after all Persia came under the sway of Islam.

Many incidents during this battle showed the spirit with which the Muslims fought in the cause of right. Here is just one of them. It was the second day of the battle. Abu Mihjian, a noted poet had been put in chains by the Commander-in-chief for a serious breach of discipline. While the battle raged outside, Abu Mihjian watched it through the window of the room he was confined in and grieved at his helplessness. When he could bear it no more he pleaded to Salma, the Commander-in-chief's wife, "Please allow me to go and take part in the battle. I give you my word that I shall come back and wear these chains if I am alive at the end of the day." Salma expressed her inability. This broke Abu Mihjian's heart and he expressed his deep sorrow in verses which meant:

> "Alack, the riders are using their sharp lances while I lie here bound in chains. When I wish to stand, the chains weigh me down and the doors have been barred so firmly on me that my lamentation cannot reach outside".

Salma was moved by these verses and cut his chains. She even put him on Sa'ad's own horse. Abu Mihjian dashed into the very thick of the battle and fought with such daring that foe and friend alike were amazed. Sa'ad watched him and wondered who could the bold warrior be. When fighting stopped in the evening Abu Mihjian returned to his room and put on his chains. Salma related the whole incident to Sa'ad who could not keep such a devoted follower of Islam in chains and released him.

EXERCISES

A—Understanding

1. Why is the battle of Qadisia considered a decisive battle?
2. What relations existed between the Persians and the Arabs before the advent of Islam?

3. What terms were offered to Yezdgird by the Muslims?
4. What was the result of the first day's battle and how was it fought?
5. How were the elephant's met by the Muslims on the third day?
6. What was the end of Rustam?

B—Composition

(*a*) Suppose you are a Muslim soldier of the Battle of Qadisia. Relate in about 200 words the chief incidents of the battle.

(*b*) Relate briefly the story of Abu Mihjian.

C—Grammar

Let us look at this conversation:

1. Teacher (to Hassan): What are you doing?
2. Hassan (to teacher): I am doing my lesson.
3. Teacher (to Bilal): What does he say?
4. Bilal (to teacher): He says that he is doing his lesson.

Sentence 2 gives you the exact words spoken by Hassan, but in sentence 4 Bilal reports what Hassan has said, not in Hassan's words, but in his own words.

Sentences which are written in the exact words of the speaker are called *Direct Speech.*

Sentences which are reported by a third person in his words, and not in the speaker's words, are called *Indirect* or *Reported Speech.*

Now, convert the following sentences from direct to reported speech:

1. Ali says, "I am going fishing today."
2. Jamila says, "I am doing my home-work."
3. Hassan and Bilal say "We are playing badminton."
4. The teacher says, "I am going to teach arithmetic now."
5. The carpenter says, "I am making a table."
6. The painter says, "We are painting the new house."
7. Salma says, "I am knitting a sweater for my father."

MILAD-UN-NABI

Bilal lives in Lahore. He is ten years old and studies in class V. One day when he came from school he was very excited. He told his father and mother that the next day was a holiday in honour of *Eid-e-Milad-un-Nabi.* Bilal however, did not know what Eid-e-Milad-un-Nabi meant. It must be an important occasion, he thought, because it had given him a holiday.

After lunch, he went to his grandfather and asked him about the meaning and importance of *Milad-un-Nabi.* His grandfather felt pleased at this question which showed that Bilal had a desire to find out what he did not know himself. Bilal's grandfather was, however, preparing for his midday prayers. He said to Bilal, "My dear, ask me this question after the evening tea. Your brother Hassan and your sister Rukhsana will also be present. Perhaps they too would like to know the answer to your question." Bilal felt very impatient, but he felt that he must not interrupt his grandfather's prayers, so he agreed to wait and went out to play.

In the evening, Bilal, Rukhsana and Hassan gathered round grandfather and waited eagerly to listen to his story. Grandfather settled in his easy-chair, put on his spectacles and began thus: *Eid-e-Milad-un-Nabi* means the celebration of the birthday of the Holy Prophet (May peace be upon him). You know quite well what the word *Eid* means. You celebrate *Eid-ul-Fitr* and *Eid-ul-Azha*. You then make merry, put on new clothes, eat nice things, get money to spend and thank God for his kindness. In the same way the day of the Holy Prophet's birth is an occasion of great happiness and thanks giving. He was born at dawn on 12 *Rabi-ul-Awwal*, the third month of the Muslim calendar. Do you know where our Prophet was born?

Hassan who is the eldest of the three answered quickly, "Yes, grandfather, I know. He was born in the Holy city of Mecca in Arabia more than 1400 years ago." "Quite right," added grand-father. The birth of our Prophet was a great favour from God for all mankind. It was a period of great ignorance and wickedness. There was sin and evil all round. People worshipped idols or believed in several gods. They told lies, cheated, robbed and killed one another. The weak and the poor had a hard life. There was no mercy, no pity and no justice. This period is called the period of darkness or the period of ignorance.

"At a time when there seemed to be no hope for mankind God sent to this world the greatest of all human beings, the noblest of his noble prophets, Mohammad (Peace be upon him). He was born an orphan; his father, Abdullah, having died even before his birth. Hazrat Amina, his mother, named him Ahmad and Abdul Muttalib, his grandfather, named him Mohammad. Both these words mean 'the praised one'. So true did the names prove that though fourteen centuries have passed since he was born, the Holy Prophet's praises are sung throughout the world today and will continue to be sung for ever.

"The Prophet taught mankind to believe in one God, to love one's fellow-men, to show mercy and kindness to the weak, to help the needy and to become clean in thought and deed. At first, most of the people of his day were surprised at these teachings and doubted him. When some good people gathered round the Prophet, the others turned hostile and desired to do away with him. The Holy Prophet remained unfrightened, and, continued preaching his message of love and purity. Gradually people's hearts were softened towards him and by the time the Holy Prophet died at the age of 63 years, all Arabia had accepted Islam, the religion of peace and obedience to Allah.

"After the Prophet's death his message was carried by his followers to different parts of the world. They carried his teaching to others and followed it themselves. The purity of their lives and the goodness of their character moved the civilised as well as the barbarious. Even those who did not accept Islam learnt from the Muslims principles of good behaviour. Thus we say that the Holy Prophet was the greatest friend mankind has ever known. It is, therefore, proper that the day of his birth should be a holiday, a day of celebration and a day of thanksgiving."

Rukhsana who had been listening with great attention, asked grandfather, "How is the day celebrated?"

Grandfather: You have asked a good question. The day is differently celebrated at different places. One thing however, is common to all of them and that is, meetings are held where people are told the story of the blessed life of the Prophet. In Lahore, the day is celebrated with great enthusiasm. Even tonight meetings are being held at many places to commemorate the great benefactor of mankind. Tomorrow, more of these meetings will be held. Moreover, processions will be taken out, the largest of these coming from Bhati gate, and streets will be illuminated and decorated.

Hassan: Can't we see the processions, grandfather?

Grandfather: I think you can.

Bilal: Please, take us out to see it.

Grandfather: All right. Tomorrow afternoon I shall take you out and show you what I can.

The children were delighted with the promise and went away to play. Later, they did their home-work, for they thought they would get no time the next day. Bilal, the youngest of the three, was so excited that he could hardly sleep that night. The first thing he did in the morning was to run into Grandfather's room and remind him of the promise. Grandfather smiled and said, "Sure, I will take you out this afternoon."

As promised, grandfather took them all out at 4 P.M. They drove in their car as far as they were allowed to. Some way from Bhati gate they parked their car and walked on foot. When they got near enough, they saw a big crowd of joyous people in high spirits. They lined the sides of the five roads that meet at the Bhati gate 'roundabout' and waited for the procession. Across the central lane had been built an impressive and beautiful ceremonial arch or gate. It was shaped like the entrance to a Moghul palace and was so skilfully painted that it looked like a building of stones of various colours. The 'roundabout' itself had been decorated with coloured lights. In the centre was a structure with the appearance of a magnificent fountain. It was covered with blue-coloured electric bulbs and the current had been so cunningly arranged that the bulbs did not look continuously alight, but light passed through them as waves of water. It was the most attractive display the children had ever seen.

Suddenly a hush fell over the crowd. Everybody looked towards the gate. The procession had arrived. First of all came horsemen. It was a gallant band riding four abreast. They looked most impressive. They were followed by young scouts marching under their flag which is a sign of selfless service. Next came a group of camel-riders. They were dressed in flowing Arab robes and head-dresses. Bells were tied to the ankles and knees of the camels who walked to their rhythm and produced a most pleasing effect. They were followed by a band of men dressed all in green and giving a display of swordsmanship and other soldierly skills of olden times. Then came party after party of singers. They sat in carts drawn by bullocks on whose backs rich tapestry had been spread. These parties sang songs in praise of God and of the Prophet. The procession was so long that it was already dark when its tail-end passed. Then the children woke up as if from a dream.

Grandfather took them to the Shrine of Data Sahib close by. The road was so crowded that no one could move ahead freely. The children, however, did not feel disturbed. They reached the shrine, making their way with some difficulty. Grandfather offered his prayers while the children listened to singers singing songs in praise of the Prophet.

On their way back, they saw how beautifully the city had been illuminated. The Corporation building stood covered with sheets of coloured bulbs. The General Post Office and the High Court buildings had been so skilfully lit that though no bulbs or tube lights were visible, corridors were flooded with lights of different colours. Over the main building of the High Court the lighted figure of a balance had been set up as a symbol of justice. In some cases people had not used electric bulbs but tiny oil lamps.

The children returned home in high spirits. They told their parents what a wonderful time they had had and talked far into the night.

EXERCISES

A—Understanding

1. Why was Bilal excited when he returned from his school?
2. What meaning did grandfather give to Bilal?
3. Why is the day of the Prophet's birth a day of thanksgiving?
4. On which day was the Prophet born?
5. What did mankind learn from the Prophet?
6. How is the day celebrated in Lahore.

B—Composition

1. Describe in 150—200 words a day of public rejoicing like the Eid or the Republic Day.

2. Describe how some of the buildings of Lahore were illuminated when Bilal saw them.

C—Grammar

1. Look at these sentences:

   Bilal (to his father), "Tomorrow is a holiday."

   Father (to mother), "What does he say?"
   Mother (to father), "He says that tomorrow is a holiday."

Now change the following sentences into reported speech.

1. Bilal says, "I learn many things at school."
2. Grandfather says to Hassan and Bilal, "You know quite well what the celebration means."
3. Rukhsana says to Hassan, "You celebrate Eid-ul-Fitr."
4. Hassan says to Rukhsana and Bilal, "We say prayers on Eid day."
5. He tells grandfather, "I know where the Holy Prophet was born."
6. The children tell their parents, "We are going out with grandfather."

7. Rukhsana says to grandfather, "I want to go out with you."
8. Hassan and Bilal say, "We wish to illuminate our house."
9. Mother says, "I like my children."
10. Father says to Hassan and Rukhsana, "We all have a holiday tomorrow."

D—Grammar

Look at these examples.

Bilal (to his father), "We will have a holiday tomorrow."

Father (to mother), "What does he say?"

Mother (to father), "He says they will have a holiday tomorrow."

Now turn the following sentences into reported speech:

1. Grandfather says to Bilal, "Your brother Hassan and your sister Rukhsana will also be present in the evening."
2. Hassan says to Bilal, "I know where we shall go tomorrow."
3. Father says to mother, "Children will watch a procession."
4. Mother says to father, "We will stay at home."

5. Grandfather says to Bilal, "Tomorrow afternoon I shall take you out and show you what I can."
6. Hassan says to Rukhsana, "Grandfather will take us to the shrine of Data Sahib."
7. Bilal says to his parents, "I shall be able to tell a lot to my school friends tomorrow."

DAFFODILS

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance.

The waves beside them danced; but they
Outdid the sparkling waves in glee;
A poet could not but be gay
In such a jocund company;
I gazed—and gazed—but little thought
What wealth the show to me had brought.

For oft, when on my couch I lie
In vacant or in pensive mood,

They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills
And dances with the daffodils.

[*William Wordsworth*]

Notes :

Line 2 vales—valleys
4 host—army, here—very large number
10 margin—bank
12 tossing—moving this way and that way.

Line 14 outdid—excelled; surpassed
glee—gladness; happiness
16 jocund—cheerful, happy
19 couch—bed
20 vacant mood—not thinking of anything
pensive—full of thought
21 flash—shine
inward eye—i.e. memory
22 bliss—gift
solitude—loneliness.

LOUIS PASTEUR*

Louis Pasteur was a great French scientist of the nineteenth century. He is one of those few men whose work benefited men and animals alike. He loved all life and worked hard, as long as he lived, to fight germs which cause diseases and inflict pain on God's creatures.

Strangely enough, though Pasteur's work brought about a revolution in the field of medicine and biology, he was neither a doctor nor a biologist. He began his researches in chemistry and his first great discovery was made in that field. He solved a problem that had baffled the scientists for years and won the Legion of Honour as well as fame as a great scientist when he was only thirty.

Louis Pasteur was born on 27 December, 1822. His father had served in one of the bravest regiments of Emperor Napoleon's army and was never tired of recounting his army adventures to young Louis. The elder Pasteur had always kept his sabre as a reminder of the military glory of his country in the days of the great Emperor. Young Louis was filled with a passionate love for his country and what he added to the glory of his motherland was of far greater value than anything achieved by his father.

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*Porn, Lu Pahs-ter'.

He was not a particularly bright child, nor did he appear to be extraordinary as a student. Early in his life, he showed talent not for science, but for art. His colour drawings were quite remarkable and he would perhaps have been a great artist if his headmaster had not aroused in him the desire to be a professor. In 1840, he graduated and began preparing for the entrance examination of the great College for the training of young professors. He now developed a deep interest in physics and chemistry, which he had to study for some years. Paris was then the most important scientific centre in the world and Pasteur came under the influence of some great scientists of the day.

Pasteur's greatest service to mankind was his discovery that men and animals can be protected against diseases by vaccination. This means that if weakened germs of a disease are introduced into human or animal blood, the body receiving the serum develops the power to fight those weak germs, and when fully developed germs somehow enter the blood of a vaccinated person, they are killed by the power in the blood. This method of vaccination is now widely used all over the world to fight many diseases, which were thought to be deadly in the past.

Pasteur once saw a child who had been bitten by a mad dog. This disease is called hydrophobia or rabies. The child, suffering from a terrible thirst, could not bring himself to touch water and died a painful death. Pasteur was deeply hurt. He determined to find some way of saving human beings as well as dogs from this dreadful disease. He obtained foam from mad dogs' mouths at great risk to his own life and started his researches. After much hard work he succeeded in producing a mild form of rabies germs as a vaccine. Very reluctantly he vaccinated some healthy dogs and waited for the result. The dogs did not go mad. He then had them bitten by mad dogs and again waited in great suspense. Would they catch the disease and die a dreadful death? No, nothing happened to the dogs. Pasteur had at last succeeded in finding a protection for dogs against rabies.

But what about human beings? Could he take the risk of vaccinating a human being with the mild form of the disease? Pasteur could not make up his mind. He feared that even the mild germs used as vaccine might cause illness and death to a fellow being. After long and painful thinking Pasteur decided to try the vaccine on himself. But before he could act on his resolve fate interfered. On a July day in 1885 a little lad named Joseph Meister was walking to school when suddenly a mad dog sprang out upon him. Joseph was nine years old and too small to defend himself. Fortunately, a labourer saw the accident. He rushed to the boy's rescue and beat off the dog with an iron bar. Then he picked up the badly bitten boy and carried him to the nearest doctor.

The doctor who examined the wounded boy could [illegible] little. He knew that wounds like these were fatal and to the parents of young Joseph he could offer little hope. He told them that there was just one small chance—they should take the boy to Paris with all speed and seek out a scientist called Louis Pasteur who was known to have treated some dogs. There was no doctor in the whole world who knew how to cure rabies.

So it was that Joseph arrived at Pasteur's laboratory on 6 July, 1885. Pasteur was shocked when he examined the lad and saw fourteen ugly wounds on his body. He did not feel sure that he could risk treating the boy with his vaccine which had not yet been tested on a human being. He consulted other experts who told him that the boy would certainly die unless he received the vaccine. Pasteur took courage and injected a few drops of the vaccine into Joseph's side. Everybody watched anxiously for the effect of the injection and great must have been their relief when they found the boy feeling a little better. Pasteur now gave the child injection after injection of more powerful vaccine.

Ten days after his arrival in the laboratory, Joseph was given the last of a series of fourteen injections. Pasteur was beginning to believe that the experiment was going to be a success. Then came the final test—the injection which would prove whether the child was safe against the disease or not. He was given a dose strong enough to produce rabies. To the great joy of everyone the boy remained in perfect health. His wounds had healed and he was now well enough to go back to school.

A miracle had happened. Pasteur's name now rang all over the world; his discovery was a great step forward in the conquest of disease. From all over France—nay, from the whole world—people who had been bitten by rabid dogs came to Monsieur Pasteur. The Pasteur Institute was established in Paris for the treatment of hydrophobia and subscriptions for this institute poured in from all over the world.

Surgeons of the day were faced with a serious problem. Many surgical cases developed bad wounds. Everyone tried hard but no one seemed to discover the answer to this difficult problem. Pasteur had a novel idea. He declared that there were invisible germs in the air which entered the wounds and added to the agony of the patient. By means of several simple experiments he proved his theory. This led a famous surgeon to discover ways and means by which the surgeon's hands, instruments, room and the patient's wounds could be kept clean. This protected them from germs and they did not go bad. Thus Pasteur's work laid the basis of modern antiseptic surgery.

The most serious disease of farm animals at that time was called anthrax. Its germs had been discovered a few years before. It was taking a heavy toll of animal life and no one seemed able to do anything about it. Pasteur declared that he would prepare a vaccine of the disease and inject it into healthy animals who would, in this way, develop immunity against anthrax. This was long before his work on rabies had made him famous. Scientists laughed at him and refused to believe that he could cure anthrax. They demanded proof. Pasteur accepted the challenge and offered to prove his theory. Fifty sheep were placed at his disposal. Pasteur vaccinated 25 of them; the others were left in their natural state. Some days later, the entire fifty were injected with powerful doses of living anthrax germs. "The twenty-five vaccinated sheep will live", declared Pasteur; "the others will die".

On the afternoon of 2 July, 1881, important French officials, famous scientists, members of medical societies, journalists and farmers stood waiting in the farm yard. Some were inspecting a row of dead sheep on one side of the enclosures. The others watched the roadway. Presently one of these called out, "Here he comes!" and the entire group broke into a loud cheer as the small bearded Pasteur appeared in the gateway. He bowed, then advanced towards the sheep carcasses. He counted them. They were twenty-five. "Where are the others?" he asked quickly. Someone pointed to a pen filled with living sheep. Pasteur counted again—twenty-five. He turned to the people assembled and simply said, "You see, gentlemen." It had come about exactly as Pasteur had predicted. From that day Anthrax was conquered and the disease was completely wiped out in only four years' time.

Pasteur made many other wonderful discoveries and benefited men as well as animals. He discovered and overcame the germs which kill silkworms. He devised the method of preserving the milk called "pasteurization." His work laid the foundation for most of the great life-saving discoveries of the last 50 years in the field of diseases caused by germs.

Pasteur died in 1895 when he was perhaps the most loved and honoured man in the whole world of science. No scientist ever achieved more in a lifetime than did the simple Monsieur Louis Pasteur.

EXERCISES

A—Understanding

1. What great work was accomplished by Pasteur when he was only thirty and what honour did he win?
2. What had his father been and what influence did he have on Pasteur?
3. What is his greatest service to all living creatures?
4. What made Pasteur find a cure for rabies?
5. What risk did Pasteur run when he decided to try the Rabies vaccine on himself?

B—Grammar

Study the following sentences:

Hassan (to teacher) I have done my work.
Teacher (to Rukhsana) What does he say?
Rukhsana (to teacher) He says (that) he has done his work.

Now turn these sentences into reported speech:

1. Musanna says to the Caliph, "I have defeated the Persians in many battles."
2. The leader of the embassy answers the Emperor, "Whatever you have said regarding our former condition is true."
3. He mounts Rustam's throne and declares,

"I have slain Rustam."

4. Pasteur claims, "I have prepared a vaccine for the disease."
5. Hassan and Bilal tell their parents, "We have had a wonderful time today."
6. Rukhsana says to her mother, "You have missed a wonderful sight."
7. Their parents tell them, "We have seen the procession several times."
8. The writer says, "Pasteur has done more for mankind than any other scientist."

DEMOCRACY RE-AWAKENS

Democracy is a form of government in which elected representatives of the people manage public affairs. This type of government has grown slowly over the hundreds of years. Earlier in history kings ruled their kingdoms and believed they were born to rule over their fellow beings. They never thought that they were responsible to anyone; they rather treated the subjects as their slaves and made life very difficult for all those who lived under them. You must have read something about it in your history books.

Islam laid down the basic principles of democracy for the first time in the recorded history of mankind. The Holy Quran declares that all men are equal. There can be no difference between man and man because of colour or birth. The rich and the poor, the white and the black are equal in the eyes of Allah. It is the duty of the rulers to strive for the good of the people. The Holy Prophet and his pious Caliphs followed this teaching of the Quran strictly and claimed no special privileges. They took decisions only after consultations and open discussions. Their living was exceedingly simple and they only received small wages from the public funds. This was the most exalted form of democracy the world has ever known.

These golden principles were, however, forgotten by the Muslims themselves and the rest of the world was already in darkness. Democracy was lost and men ceased to be equal. In all countries kings and noblemen ruled their people selfishly and cruelly. This continued for a thousand years or more. France showed the worst features of the old system. The king, the nobles and the clergymen had all the rights and all the privileges, while the poor peasants, labourers, other workers and even lawyers, doctors, teachers and businessmen had none.

While the nobles and clergymen paid very few taxes to the State, the burden of all the taxes mostly fell on the poorer and professional classes. The taxes were collected not only by the kings, but also by the noblemen and the churchmen in their own estates, so that the poor people worked day and night, and yet could not feed their hungry children. The manner of collecting taxes was unfair. The king auctioned the right to collect taxes from the people. These tax gatherers were called "Farmers" and they snatched all they could from the people leaving them with empty stomachs and tattered clothes.

A peasant lived in a hovel because he wanted to hide what little he had. A poor man had the coarsest food to eat, perhaps no better than that of an animal, but if he ever got a piece of meat to eat, he ate it in secret. It was better to be a rich man's dog than to be a poor man! The landlords had complete power over the lives and properties of their peasants. They took away almost all that the peasants produced and if they did not pay enough, they were beaten and tortured. Rabbits destroyed the peasant's fields and farms; pigeons and other birds ate his grain and seed, but he could not kill them for they were protected for the lord's sport. When the lord rode out hunting with his party, the peasant's fences were broken down and his crops trampled in the chase, but he could not protest.

There was no justice for the poor. A rich man committed a crime and was not punished while a poor man could be sent to prison for a minor offence. A noble man could buy from the king a letter of authority which empowered him to send anyone to prison by filling his name in the blank form. There was no trial in such cases and no limit to the period of imprisonment. The unfortunate victim was sometimes left for so long in the prison that his existence was forgotten and he died there or went mad through grief and suffering. The most terrible prison where such unfortunate prisoners were kept was in Paris and was called the Bastille. It was an old fortress and the very sight of it filled a Frenchman's heart with fear and hatred.

Such were the conditions that prevailed in France, or rather in most of Europe, in the 18th century. But the people had now begun to realise their evil consequences. Many writers of the time made the people conscious of their suffering and advised them to fight for a better life.

At last, the day of reckoning came in France. The king was desperately in need of money. He was heavily in debt as his pretty but foolishly proud and wasteful queen was never tired of spending ever more money. He was forced in 1788 to call a meeting of the States-General. This was a kind of parliament in which the nobles, the churchmen and the common people were all represented. It had no power to make laws; it could only make petitions to the king. It had not met since 1614 when Louis XIII had dismissed it because it had dared to criticise the king's foolish manner of spending money. The reigning king, Louis XVI, was now forced to call its meeting in the hope of getting some money by imposing new taxes with its consent.

With the meeting of the States-General on 5 May, 1789, the Revolution began. The representatives of the common people led the way. Some of the nobles and many churchmen joined with them. They named the gathering 'National Assembly' and demanded more reasonable laws f the country. The king got angry and dissolved meeting. The members went to a nearby nis court and took the famous Oath of the nnis Court pledging not to disperse until they d framed a constitution for the country.

The people of France were eagerly watching the course of events and hoped that freedom had come to them. A new slogan spread all over the country. This was "Liberty, Equality, Fraternity." The last word means "brotherhood". The slogan itself means that people should be free; they should have equal rights and equal duties;

brotherhood should be established among all the people of the world. This slogan was the watchword of the French Revolution and has since inspired all people fighting for freedom.

Paris was alarmed by the rumours that the king was gathering troops to destroy the National Assembly. A mob stormed the hated Bastille on 14 July, 1789, captured it, freed the prisoners and razed the prison to the ground. When the king heard of this he exclaimed, "Why, this is a revolt!" "No Sire," said a courtier, "it is a revolution," meaning that the king's rule had come to an end. The fall of the Bastille is celebrated in France as the birthday of French liberty as we Pakistanis celebrate 14 August. The citizens of Paris formed a revolutionary Committee to govern the city. A 'National Guard' was organised and placed under a very able officer General Lafayette. Then the provinces followed the lead of Paris and formed revolutionary governments.

The king at first promised to obey the constitution, but later he came under the influence of evil advisers. Many nobles had fled France. These, headed by the king's brothers, went to the various courts of Europe appealing to kings to put an end to the Revolution. They also threatened the people of France with bloodshed when they returned. In June 1791 the king and queen tried to escape from the country. Their flight was interrupted and they were brought back to Paris. The king's behaviour and the fear of foreign invasion divided the revolutionaries into two groups, the moderate ones and those who believed in stern measures. The latter had the support of the people. On 21 September, 1792 kingship was abolished and France became a republic. Four months later Louis XVI and his queen were sent to the *guillotine*, that is to say they were put to death. Guillotine was the machine used in the French Revolution for beheading people.

France was now faced with internal division and external wars. Power gradually passed into the hands of extreme revolutionaries who used their authority ruthlessly and sent every opponent of the Revolution to the guillotine. This period of the Revolution is known as the Reign of Terror. The royalist uprisings were ruthlessly put down. Hundreds, even thousands, were executed. The foreign armies were decisively defeated. The French armies carried the war into the invaders' own countries.

At length, however, the people were tired, of bloodshed and the leaders of 'the Terror' were themselves sent to the guillotine. More moderate men now governed France. A young artillery officer, Napoleon, protected the new government. In course of time, he came to rule France, because of his great military ability, brilliant victories and personal charm, first as a 'Counsul' and later as Emperor of the French. Democracy was however, re-established in France in 1870 and France has ever since been a republic.

Few events of modern history have so powerfully influenced the nations of the world as did the French Revolution, and on the whole, it has exercised a wholesome influence.

EXERCISES

A—Understanding

1. What is the meaning of democracy?
2. How was democracy practised by the Prophet and his pious Caliphs?
3. How were taxes collected in France?
4. What rights did the noblemen have over the peasants in France?

5. What was the Bastille and what happened to it?
6. What was the States-General?

B—Composition

1. Relate briefly the incidents which led to the establishment of the Reign of Terror.
2. Imagine that you are watching the mob storming the Bastille. Describe what happens from the moment of the attack to the time of its complete destruction.

C—Grammar

Study these sentences carefully:

The teacher will say, "I am going to do a new lesson."

The teacher will say that she is going to do a new lesson.

Now turn the following sentences into reported speech in the same way:

1. The king will say, "I am a king because God made me so."
2. The rulers will say, "We are responsible to the people."
3. The farmer will say to the nobleman, "I

have no money to pay the tax."

4. The nobleman will tell the peasants, "You have no rights."
5. The king will say, "I am going to auction the right to collect taxes."
6. Some richmen will say, "We'll pay the king as much money as he needs."
7. The people will tell the king, "We have now begun to realise how evil the conditions are."
8. Historians will say, "Few events in modern history have so influenced the nations of the world as has done the French revolution."

THE KARACHI DOCKYARDS

Karachi is the biggest city in Pakistan, and one of the most important sea-ports in the world. It is situated on the south coast of Pakistan. Ships going east and west are most likely to touch this port, either for refuelling or for making a welcome break in the long journey in either direction.

The dockyards present a scene of unending activity. They are quite spacious and are capable of accommodating the largest ships likely to land here. Giant ocean liners can be seen weaving their way majestically towards the huge, cemented quays, tankers being towed carefully in by small tug-boats, merchant vessels unloading their cargoes with the help of powerful overhead cranes. The chief docks for the unloading of goods are West Wharf and East Wharf or Kemari. Both of these wharves are very large. East Wharf, especially, has A very long concrete dockway, and possess a vast number of warehouses for the purpose of storing cargo until it is cleared by Customs. Even so, it is common to see many articles lying out in the hot sun, because the volume of our foreign trade is enormous and warehouses do not have sufficient accommodation.

Once the goods are released from Customs, they are carried out of the gates by various means. Private cars and trucks are not allowed into the enclosures around the wharves, so the most common mode of transport is the camel cart. Donkey carts are also used for lighter goods. The camel is an immensely strong beast, capable of pulling heavy loads without effort. One can sometimes see a car being towed out of the wharves behind a camel cart, the driver of the car looking and probably feeling, just a little bit puzzled. The reason for this is that no petrol can be bought on the wharves, and cars shipped to Pakistan from abroad have no fuel in them, because it could prove dangerous in case of a fire.

If the sea water rises, and it usually does when the tide comes in, you may see a big passenger liner moving slowly towards one of the docks. If the tide is low, you will see these liners and larger ships anchored outside the harbour, waiting for a high tide to bring them in. Not many foreign passenger ships come to

Karachi. But the two ships of the Italian Lloyd Triestino Line are a familiar sight. Their names are 'the Asia' and 'the Victoria', both of them sleek, modern vessels, which, cutting through the Suez Canal, are capable of reaching Italy in about twelve days. Pakistan has its own passenger service, mainly for people desirous of visiting Saudi Arabia for the Haj pilgrimage. Otherwise, most of the Pakistani ships you will see are merchant vessels, somewhat unshapely, slow, nowhere near as interesting as the liners, but even more necessary for a developing country like ours.

It is impossible to over-estimate the importance of Karachi's dockyards for our country. They are the life-line of the country providing vital facilities for domestic as well as international trade. This has turned the city of Karachi from a small, neat town of a few lakhs inhabitants into a sprawling metropolis with a population of more then three million. And all this has happened in the last twenty years.

Like any other major port of the world,

Karachi is able to provide facilities for the repair of vessels. There is a floating dock in Karachi capable of taking all but the very largest of ships, the great liners of Europe, or the huge tankers built by Japan. This floating dock is an interesting sight at the harbour. It looks like a huge room with only two walls and no roof.

When a ship is to be taken into it for repairs, certain cavities within the walls are filled with sea water so that the dock sinks partly beneath the level of the sea. The ship is then slowly towed into the dock until it fits completely inside. It is fastened by beams and cables. Then the whole dock is lifted out of the sea by pumping all the water out of its walls. It stands high in the water, holding the burden of thousands of tons well out of the water, where it can be inspected, scraped clean, and repainted. This has to be done every now and then on all ships because they pick up crust of sea animals called barnacles as they go through the water. These destroy the smoothness of the hull and the ship has to struggle harder against the resistance of the water, straining it and making it slower. Also, there have to be periodic checks to see if the hull has begun to rust, a danger which is ever present in the salty water of the sea.

The Karachi dockyards have had a recent and valuable new addition. Ships are now being built in Karachi, not only small coastal vessels, but large ocean-going vessels also. A triumph for these shipyards was the motor ship, the 'Al-Abbas', a modern, fully-equipped vessel of over eleven thousand tons; which was launched some time ago. The beginnings have been made towards the ship-building industry, which is vital for any country.

There are big plans ahead for building more ocean-going vessels, and it is expected that before long our shipyards will not be dependent on outside help for any part of the ships they make.

At night the mingling of dockyards lights with those of the hundreds of ships around them is an unforgetable sight. The yards are as busy at night as they are during the day. One reason, of course, is that the tides are often high enough to permit the entry of those ships which wait outside. They have to be unloaded and loaded quickly, in time to let them get out again before the ebbing of the tide. There is no holidays for the port-controlling authorities and the thousands of dock workers, loaders, transporters and coolies are seen working round the clock.

Docking is also provided for many little boats; steamers carrying passengers to the neighbouring island of Manora, tiny dinghies with sails, fishing vessels which always seem to smell, even when they are cleaned and washed, fast motor launches, sight-seeing ferries, skiffs and row-boats by the hundred. All these boats and ships and liners leave their refuse in the water, which is never very clean near the harbour. Oil and waste by the ton is poured into the sea near the wharves, so that it becomes dark and smelly. But one has only to lift one's eyes a little to see the clean blue-green of the ocean just beyond the harbour.

EXERCISES

A—Understanding

1. Where is Karachi situated, and what is its importance?
2. What kind of ships come to Karachi?
3. What happens at the big wharves of Karachi?

4. Why is it that some large vessels remain anchored outside the harbour?
5. What kind of ships are being built in Karachi?
6. What is a floating dry-dock, and how does it work?
7. Why are the Karachi docks sometimes busier at night?

B—Composition

(*a*) Write a short paragraph describing the docking of a ship.

(*b*) Write an essay of about 150 words on 'If I were a sailor'.

C—Grammar

Look at these sentences:

The teacher will say to Hassan, "You have done some good work."

The teacher will tell Hassan that he has done some good work.

Now turn these sentences into reported speech in the same way:

1. The captain will say, "We have come to Karachi to re-fuel our ships."
2. The businessman will say, "I have hired a camel cart to carry away my goods."

3. Bilal will say to his class-fellows, "I have learnt the meanings of *Miladunnabi*."
4. The father will tell Hassan and Bilal, "I have travelled by a big passenger liner."
5. Hassan will say to the boys, "Our grandfather took us out yesterday."
6. The shipbuilders will say, "We ordered ships from Karachi shipyard."
7. Grandfather will say, "I did not see such a procession when I was a boy."
8. The Principal will say to the boys, "We have won the hockey championship."

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